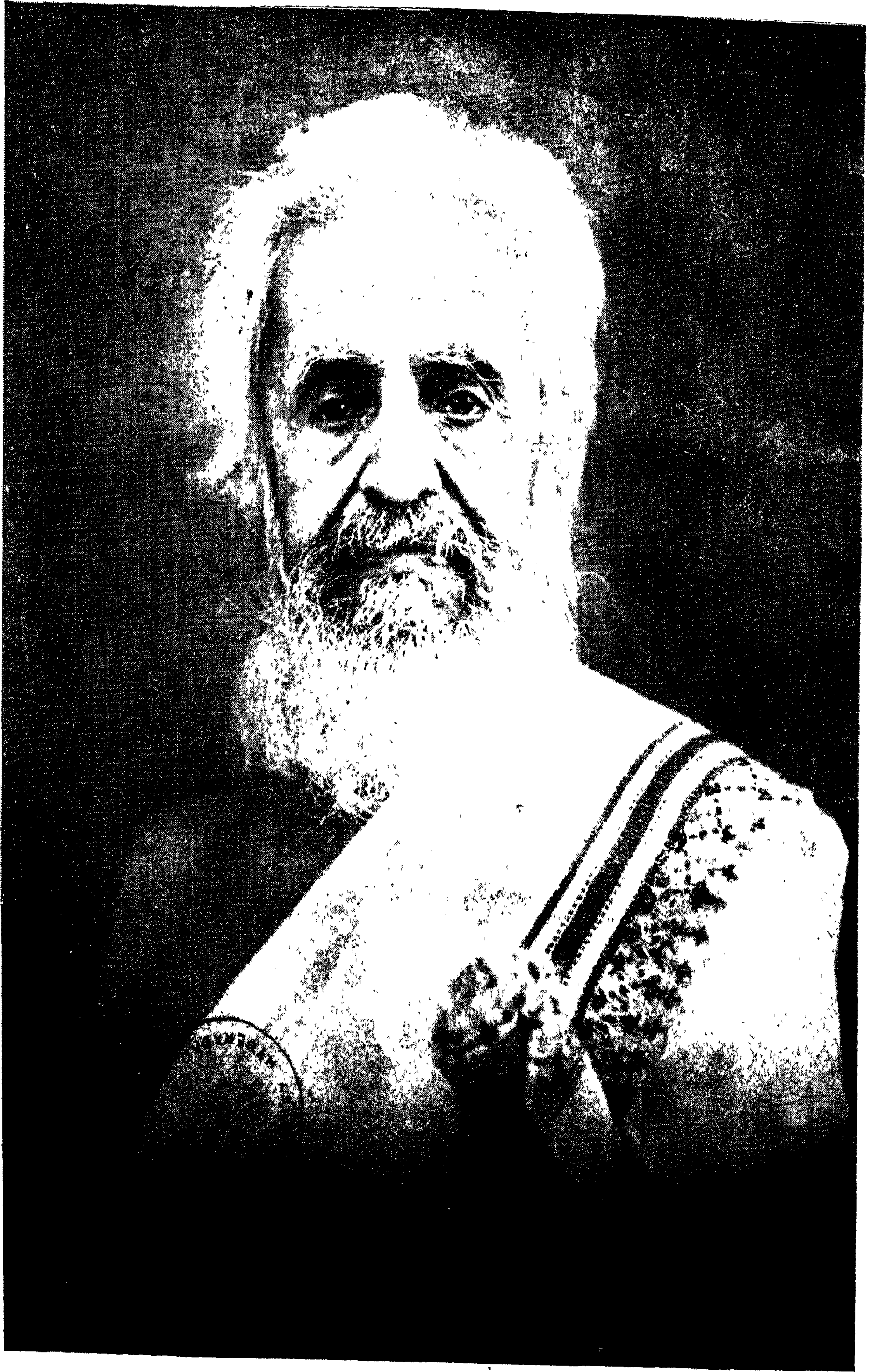


MUNI RATNA-PRABHA VIJAYA.


SRI JAIN SIDDHANTA SOCIETY
SAMAVASAPANA



HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

SHREE KRISHNA PRINTERY AHMEDABAD.

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ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

Śramaṇa Bhagavān Mahāvira

Volume I. Part I.
Life.

By

MUNI RATNA PRABHA VIJAYA.

Member of:

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Preface to Second Edition.

In the year 1941–42, First Edition of the Four Volumes of the book 'Śramaṇa Bhagavān Mahāvīra' written in English from authentic material collected from Jaina Scriptures and other sources by Muni Mahārāja Śrī Ratna Prabha Vijayaji–a disciple of Sāsana Samrāt Ācārya Mahārāja Śrīmān Vijaya Nèmīsūrīśvaraji was published. At the time when the work of printing these volumes was undertaken the cost of good Printing Paper was annas three and six pies per lb. and printing, as well as, other charges were low.

But during the year 1941 the cost of Printing Paper increased greatly owing to War–difficulties, and some of the printing work had to be finished with paper bought at a price varying from annas Twelve to Fourteen annas per lb. The work of printing had to be finally stopped as the required quality of the paper could not be had in India at any cost, nor could it be got from foreign countries.

All the volumes of the First Edition were exhausted within two years and it was thought desirable to issue a Second Edition–revised and greatly augmented with much additional matter. Printing material was ready but printing paper was not available.

However, after anxious waiting for four years for the conditions to improve, a sufficient quantity of good Printing Paper had been obtained from England, and the work of printing the Second Edition has commenced from July of last year.

Instead of four books of the First Edition, there will be the under–mentioned eight books :—

1 Śramaṇa Bhagavān Mahāvīra Vol. I Part I Life.

2 Śramaṇa Bhagavān Mahāvīra Vol. I Part II Life.

3 Śramaṇa Bhagavān Mahāvīra Vol. II Part I Life.

4 Śramaṇa Bhagavān Mahāvīra Vol. II Part II Life.

5 Śramaṇa Bhagavān Mahāvīra Vol. III Gaṇadhara-vāda.

6 Śramaṇa Bhagavān Mahāvīra Vol. IV. Nihnava-vāda.

7 Śramaṇa Bhagavān Mahāvīra Vol. V Part I Sthavirāvali.

8 Śramaṇa Bhagavān Mahāvīra Vol. V Part II Sthavirāvali.

Revised and greatly augmented with much additional matter.

For the present Vol. I Part I Life, will be ready in April; Vol. II Part I Life will be ready in June; Vol. III is in the hands of the printer; Vol. IV has been published in December last; and Vol. V Part I Sthavirāvali will be published in June. Remaining parts will be published in due course of time.

The market-price of Printing Paper has increased considerably. Good printing paper cannot be had for less then seventeen or eighteen annas per lb. Printing charges have increased four times. The cost of binding and binding materials has increased greatly on account of heavy labour-charges.

Taking into consideration the enhanced cost of materials and labour and the heavy charges of the make-up, as well as, the utility of the volumes, we have tried to keep the prices of the individual books within very reasonable limits.

—**Publishers.**

25th February 1948.



Late S'eth Mansukhbhai Bhagubhai

Late Seth Mansukhbhai Bhagubhai.

Born in Vikrama Samvat 1911, Śeṭh Mansukhbhāi was educated in a Vernacular School at Ahmedabad.

As a boy, he was intelligent and very clever in Mathematics and Mental Calculations. After finishing the complete course of studies at a vernacular school, he studied upto the Third Standard of Anglo-vernacular School at home, under a very able teacher. After reading Gulliver's Travels, Sandford Merton, Robinson Crusoe, Arabian Nights, and other books of light-reading, Śeṭh Mansukhbhāi was able to read "Times of India"-Daily Paper-and its daily reading was continued throughout his life.

Although his primary education at school was incomplete, Śeṭh Mansukhbhāi was able to carry on conversation fairly well in the English Language with artizans, travelling-agents, Managers etc. of English firms, with Government officials, such as Assistant Collectors, Collectors, Assistant Commisioners, Commisioners, Members of the Legislative Council of the Governor (out of whom he had many personal friends), and with other English-knowing persons, and he was able to understand all the details of English correspondence.

Both the parents of Śeṭh Mansukhbhāi-his father Śeṭh Bhagubhāi Premchand and his mother Śeṭhāṇi Pradhānbāi-were highly religious, and it was through their imbibing him from his very infancy, with Teachings of the Tīrthaṅkaras, that he formed the habit of daily worshipping with due ceremony the images of the Jineśvaras early in the morning, of performing at least one Sāmāyika daily, of observing vows of penance on auspicious days of the Tīrthaṅkaras, and a strong desire of alleviating the miseries of human beings and of lower animals, and of doing many benevolent works.

Śeṭh Mansukhbhāi was very fond of hearing scientific sing-

ing with the accompaniment of musical instruments, especially the various Pūjās-adoratory poems composed by highly talented ascetics such as Mahāmahopādhyāya Śrimān Yaśovijayaji Mahārāja, Upādhyāya Sakalacandaji, Pandit Padmavijayaji, Pandit Rūpa-vijayaji, Paṅdit Vīra Vijayaji, and other learned persons-and the Padas-of Śrīmān Muni Anandaghanaji and of Muni Cidānandaji alials Karpūra-vijayaji.

Early in the morning when Śeṭh Mansukhbhāi was doing his daily worship of the images of the Tīrthaṅkaras in his family-temple at Śṭh Mansukhbhāi Pole, in Kalupur Ward, Ahmedabad, the entire surrounding locality was ringing with the melodious tunes of सत्तरभेदीपूजा Sattara-bhèdî Pūjā, sung with the accompaniment of musical instruments by Manoo Thākore and Raṅgilo-very competent songsters of the day.

On many occasions these two songsters Manoo Thākore and Raṅgilo, and Nemchand Master were invariably invited at Pūjā recitals in temples.

Śeṭh Mansukhbhāi was very fond of horses. He had twenty-five horses in his stable. He would not buy horses at very exorbitant prices, as some race-horse-breeders do. He had a cleverness of examining good qualities of horses. He would buy young horses from horse-merchants, and by rich nourishing food and careful training, even low-priced horses would turn out to be very handsome. His pairs of horses were smart and attractive. He had the services of a veterinary surgeon for his horses.

Śeṭh Mansukhbhāi was fond of horse-riding and self-driving. He would invariably drive a pair of beautiful horses in a very light open phaeton carriage. He was a very fast driver. He would use different pairs of horses at different hours of the day. A pair of horses once used, will not be used again for the day. In the latter part of his life, he had left off self-driving.

On the death of his father which took place in Vikrama Samvat 1931, the whole burden of management of the firm of

Parikh Virchand Saubhāgyachand with its branches at Bombay, Broach, Dholera, and other places, fell on the shoulders of Śeṭh Mansukhbhāi when he was twenty years old. He managed them ably curtailing at the same time some business which was of a speculative nature. It is said, his father left a property worth about four lacs of rupees. About five years after the death of his father, Śeṭh Mansukhbhāi started a cotton-spinning and weaving mill named Gujarat Spinning and Weaving Co. Ltd.-a limited concern with a capital of Rs. 400000, in which more than three-fourths of the total number of shares belonged to him,-the third of its kind in Ahmedabad, the first cotton spinning and weaving mill having been built by the late Rāo Bahādur Raṇchhodlāl Chhotālāl C. I. E. and the second by Śeṭh Bechardās Laṣkari. About four years after this, Śeṭh Mansukhbhāi started a new mill, named The Gujarat Ginning and Manufacturing Co. Ltd. in which more than three-fourths of the shares were his, leaving the management of the old mill into the hands of his younger brother Śeṭh Jamnābhāi.

The Gujarat Ginning Mill, started with a capital of Rs. 450000, developed into such a huge concern under the able management of late Śeṭh Mansukhbhāi, that it was considered, as the second largest and most ably managed Cotton Mill in the whole of India-the first being the Sholapur Mill of Śeṭh Morārji Goculdās. I am given to understand that soon after the death of late Śeṭh Mansukhbhāi, two crores of rupees were offered as the sale-price of the Mill, and a share of Rs. 1000 was quoted at 12000.

A few years later, Śeṭh Mansukhbhāi became the managing agent of two other mills, viz, the Purushottam Spinning and Weaving Mills and Motilāl Hirābhāi Mills popularly known, as Teliā Mills.

During the latter portion of his life,. two more mills viz Javeri Mill of Nagerseṭh Kastoorbhāi Manibhāi, and the Krsṇanagar Mill of Nāthā Mehtā came under his direct management.

Very often, Śeṭh Mansukhbhāi was also consulted for Śeṭh

Kālidās Umābhāi's two mills viz Hathising Mill and Hemābhāi Mill, and he would send his engineer or the spinning or weaving master to look after the fault in the working.

During his morning round, Śeṭh Mansukhbhāi would visit Javeri Mills, Purushottam Mills, Gujarat Spinning Mills, Teliā Mills, and Gujarat Ginning Mills, and in the afternoon, the managers, engineers, spinning-masters and weaving-masters of the different mills, will attend at his office in the Gujarat Ginning Mills, with daily reports of the working of their respective mills.

Śeṭh Mansukhbhāi was very puctual in his engagements. Rising at five in the morning, he would invariably perform one Sāmāyika. By quarter past six, he was always in the family-temple worshipping images of Tīrthaṅkaras and reciting नवस्मरण Nava Smaraṇas. By half past seven, he would leave the temple and after taking a light break-fast of a cup of milk and one or two Pūries, and at quarter to eight, he was invariably in his carriage or car for his daily round to mills. At quarter past eleven or half past eleven at the latest, Śeṭh Mansukhbhāi would return to his bunglow for his lunch and would remain there till 2 P. M., or earlier if he has to visit some Government officials, or if he has some important business. From 2. 30 P. M. to 5 or, 5. 15 P. M. he will invariably be found in his office in the Gujarat Ginning Mills. On his return to the bunglow, Śeṭh Mansukhbhāi would unfailingly take his evening meal before Sunset, and would, then, go for a drive in Shāhibāg or Camp. One will usually find Śeṭh Mansukhbhāi in his bed by nine o'clock at night, unless he had to attend meetings of representatives of the firm of Śeṭh Āṇandaji Kalianji or of the local Pānjrā Pole or to attend to some other business of the Community, as he had no taste for dramatic performances or cinemas of the present day. He would not wake up till late at night gosipping with people as some so-called busy bodies having nothing else to do, find out easy ways of wasting their time.

Śeṭh Mansukhbhāi was consulted by majority of the mill-owners of the day. During his leisure-hours or busy hours, especially on the days that the mills were closed, one can find in the compound of his bunglow, ten or fifteen carriages or cars of visitors who had come to him for consultation with him. All the visitors were courteously received and hospitably treated with light refreshments.

The kitchen of Śeṭh Mansukhbhāi was proverbially free. Those who went to his bunglow at meal-time were always sure to be requested to take their meals with him, and there were very few persons who had the boldness to reject his request. Whatever may be the number of persons visiting him at meal-time, they were always welcome with him. On many occasions, he liked to take some of his relatives, friends, and acquaintances for dinner with him on his way to the bunglow during his return from the mill.

In Vikrama Samvat 1938, by the advice of Nagersheth Premābhāi Hemābhāi, a large and beautiful Samavasaraṇa was prepared and arranged at the temple of Tîrthaṅkara Bhagavān Śrî Dharma Nāth in the spacious Vādi known as बाहारनी वाडी Bāhārani Vādi of Śeṭh Hathising Kèsarising, outside the Delhi Gate, under the direct supervision of Śeṭh Mansukhbhāi. An अष्टाह्निक महोत्सव Asṭhāhnika Mahotsava,-a Religious festival lasting for eight days-was arranged, but as residents of various streets or Poles (as they are called), showed their willingness to join the festivities, the period of the Mahotsava came to be gradually extended to four months. All this time Śeṭh Mansukh-bhāi was living at the Vādi.

For four months, almost every-day, there was a procession to the Vādi, headed by residents of different streets and the gentry of the city, of well-dressed boys and girls with costly ornaments on horse-backs and in decorated carriages, with the

carrying of images of Tīrthaṅkaras in silver chariots and palanquins and in elegant howdahs on the backs of well-caprisoned elephants, accompained by the melodious tunes of a number of musical bands, and followed by rows of well-dressed females carrying beautiful silver-pots on their heads.

On reaching the temple at the Vādi, during the after-noon they will have Pujās in the temple accompanied with musical instruments, and in the evening they will have a dinner-party there. The members of the different streets used to vie with each other with regard to the splendour of well-attired boys and girls on horse-back and in carriages, of silver chariots, and palanquins, and the number of elephants and of the number of musical bands in their procession. Some will not hesitate to spend Rs. 300/- or more for the military band from Camp, for a few hours for their procession.

After Sunset daily, there was a music-band playing in the compound of the Vādi with a number of songs of various melodious sweet tones till late at night, after the temple was closed at 8-30 P. M.

Thousands of persons, Jains, as well as, non-Jains, used to visit the place daily for Darśana.

Śeṭh Mansukhbhāi is said to have spent a large amount of money in these religious fesivities.

Three years later, Śeṭh Mansukhbhāi spent Rs. 75000/- on the marriage occasion of his daughter Bāpî Behen.

Two years after this, when his wife Śaṇaghāra Śeṭhāṇi and his brother's wife Samaratha Śeṭhāṇi were practising religious austerities in connection with a vow named पिस्तालीस आगमव्रत Pistāliśa Agama Vrata, Śeṭh Mansukhbhāi is said to have spent Rs. 50000/- in the Udyāpana festival

When the present building of the Vidyāśālā Upāśraya at

Doshiwādā's Pole was under construction, Śeṭh Mansukhbhāi very carefully examined it as it became ready and gave valuable suggestions with regard to air and light, and he gave a handsome sum towards its construction-expenditure.

Śeṭh Mansukhbhāi had the temple of Śrî Cintāmaṇi Pārśva Nāth Bhagavān at Vāghaṇa Pole and the temple of Śrî Sambhava Nāth, in Zaveri Wāda and the temple of Mulèvā Pārśva Nāth near Pānjrā Pole, repaired and re-built, and the प्रतिष्ठा Pratiṣṭhā,–establishment and consecration of images in those temples was done at a cost of Rs. 225000/. The प्रतिष्ठा Pratiṣṭhā,–the installation of images of Tîrthankaras,–in these temples was done amid great rejoicing and pomp, by Śāsana Samrāt Jagad Guru Acārya Mahārāj Śrî Vijaya Nèmisūrîśvaraji.

During the famine of Vikrama Samvat 1956, when fodder for cattle was very scarce in the whole of India, in addition to his numerous charities, Śeṭh Mansukhbhāi not only gave Rs. 100000/- to the Ahmedābād Khodā Dhora Pānjrā Pole (an Infirmary for maimed and disabled cattle and other lower animals), and personally going from street to street for a collection, of funds for these pitiable creatures, not only secured nearly Rs. 300000/- for the Pānjrā Pole, but he was able to get a large quantity of fodder from Government Collection at Pālghar, through his influence with Government officials and B. B. C. I. R. authorities.

For several years, Śeṭh Mansukhbhāi, as a rule, used to pass his Divāli holidays in some one or other of sacred places of worship, and invite a number of his family members, personal friends, and acquaintances to accompany him on each occasion. Twenty five or thirty persons, sometimes more, would accompany him in a number of reserved cars. In this way, Śeṭh Mansukhbhāi had visited almost all the places of pilgrimage for Jains throughout India. There also, he would inquire into the financial condition of the different Institutions, and would give handsomely, always in cash, and at times by Hundi.

About ten months previous to his death, during his pilgrimage to several places in Cutch-when he was a guest of H. H. The Rao of Cutch-it so happened in the latter part of his journey that Śeṭh Mansukhbhāi went to a village near Māndvi and subscribed a certain amount of money for the temple there. But by over-sight, he forgot to send the subscribed amount. For several years after the death of Śeṭh Mansukhbhāi, the trustees of the temple did not even inquire about the subscribed sum. The trustees, however, happened to come to Ahmedabad for some other business, and on presenting the record-book of the temple before his brother Śeṭh Jamnābhāi, the subscribed sum with an accumulative interest at the rate of six p. c. there on, amounting to several thousands, was immediately paid up by him.

Śeṭh Mansukhbhāi visited the sacred Śatrunjaya Hill in Kāthiāwār at least once if not more, almost every year, and paid handsomely into the funds of Śeṭh Ānandji Kalianji and other charitable institutions at Pālitāṇā. On his death-bed, Śeṭh Mansukhbhāi is said to have given Rs. 85000/- for liquidating the debt of Chhāpariāli Pānjrā Pole of Śeṭh Anandji Kalianji.

Śeṭh Mansukhbhāi employed numerous Jains is service of his different mills. To some of his own caste-people and distant relatives, he gave Additional Monthly salaries from his bunglow. For the relief of needy Jains and non-Jains, Śeṭh Mansukhbhāi spent several thousands every year through Dholsāji.

On the occasion of the Session of the Jaina Conferance held at Ahmedabad, in Vikrama Samvat 1963, under the presidency of Rai Sitabchandji Nahāra of Ajimganj, an announcement on behalf of Śeṭh Mansukhbhāi for Rs. 150000/- for the following purposes was made-viz Rs. 50000/- as a Permanent Fund for Pradhānbāi Kanyā-śālā (Girl School), Rs. 50000/- as a Permanent Fund for Śeṭh Bhagubhāi Premchand Vernacular and Anglo-vernacular School-and Rs. 50000/- for the publishiug of Jaina Agams. Both the schools have been working since their esta-

blishment in Vikrama Samvat 1957, and the yearly expenditure has uptil now been paid by Śeṭh Mansukhbhāi and his son Śeṭh Māneklālbhāi without charging it to the proceeds of the respective funds. The funds wherever they may have been deposited are likely to have become enormous.

The next year i. e. on the Mahā sud 5 of Samvat 1964, a प्रतिष्ठा Pratiṣṭha,-installation-ceremony of images in the newly built temple and an upāśraya and a dharmaśālā at Kalol-was done by Śāsana Samrāt Jagat Guru Ācārya Mahāraja Śri Vijaya Nèmisurîśvaraji. The building and the festival and dinner-parties seem to have cost Śeṭh Mansukhbhai more than Rs. 75000/- The entire gentry of Ahmedabad including Sir Chinubhāi Mādhavlāl Baronet, and many Government Officers took part in the religious ceremonies.

In the month of Vaiśākha of the same year when the next session of the Jain Conferance was held at Bhāvnagar, Śeṭh Mansukhbhāi was elected as its president. The reception he had at Bhāvnagar was very grand; a great majority of the gentry of Bhāvnagar and state-officers including the Late Right Hon'ble Prabhāshankerbhāi D. Paṭṭani,-the Divān Sāheb,-Nāyab Divān Sāheb, judicial, revenue, municipal, police, and other officers of State had taken part in the procession. Śeṭh Mansukhbhāi gave Rs. 25000/- to the Jain Boarding at Dādā Sāheb.

A large majority of the Ruling chiefs and Princes of Kāthiāwār and Cutch, including the H. H. The Rāo of Cutch, H. H. The Mahārāja of Bhāvnagar, H. H. The Mahārāja of Dhrāngadhrā, H. H. The Thākore Sāheb of Morvi, The Nawāb Sāheb of Radhanpur, The Nawāb Sāheb of Pālanpur, H. H. The Thakore Sāheb of Limdi, Rawal Śri Rajasinhji of Mānsā etc. were personal friends of Śeṭh Mansukhbhāi. The Late Right Hon'ble Sir Prabhāshankerbhāi D. Pattni was a great friend and admirer. Among Mahomedans, Parsis, and Europeans, he had numerous friends.

A very noble trait in the character of Śeṭh Mansukhbhāi was his readiness to render service to members of noble birth

who had, by force of circumstences, been reduced to straightened conditions. Almost all the members of the family of Śeṭh Haṭhising Kèsarising and of the Nagerśeṭh family of Ahmedabad, are under a deep debt of gratitude to Śeṭh Mansukhbhāi. Another praiseworthy trait of the character of Śeṭh Mansukhbhāi was his readiness to help his professed enemy. For example, if any man, who, on account of commercial rivalry or envy of the rapidly rising affluent condition of Śeṭh Mansukhbhāi, bore animosity towards him and spread scandalous reports against him or unnecessarily finding out faults with the administration of the mills under his management, without his having any interest whatsoever in them, simply with the object of lowering him down in public estimation or intent on not missing an opportunity of doing him harm in any and every possible way, were, on repenting for his ineffective ill-conduct, to approach Śeṭh Mansukhbhāi and sincerely request him for advice, he would forget his previous animosity towards himself, and would give him the best advice he possibly can and in some cases he would satisfactorily do the work himself however difficult it may be. There are several instances in which Seṭh Mansukhbhāi has worked disinterestedly for others.

Out of his multifarious duties, Śeṭh Mansukhbhāi invariably found time to attend to his social functions which he attended very punctually. Śeṭh Mansukhbhāi was a very wealthy prominent citizen of Ahmedabad. His connection, commercially and socially with different citizens was very extensive. On some occasions he had to attend 35 to 40 marriage-processions within a few hours. In case the number of processions for the day was large he would go to as many places as he possibly could, and would send his brother Śeṭh Jamnābhāi, his son Māṇecklālbhāi and his daughter's son Śeṭh Bakubhāi to the rest. It was Śeṭh Mansukhbhāi's established custom that he may or may not attend marriage-ceremonies if unavoidably prevented by bodily infirmity or some very urgent business, but as far as practicable, he would not miss an opportunity of attending for funeral ceremonies.

For a number of years Śeṭh Mansukhbhāi was one of the trustees of the firm of Sheth Ānandji Kaliānji. He had done very valucable servie to the firm, by his sound advice, by his doing very complicated important transactions by his influence with the Government of Bombay which no one else was able to do, and by helping the firm financially in a variety of ways. There are several items which can be attributed to his munificence. The services renderd by Śeṭh Mansukhbhāi and his comrade, Śeṭh Lālbhāi Dalpatbhāi to the Jain Community through the firm of Sheṭh Ānandji Kaliānji, are valuable. The memories of their valuable services will remain for centuries to come and their absence will always be felt unless some equally competent and self-sacrificing individuals would come forward to take their place.

Some miscreants from Bombay, with the object of taking over the management of the firm of Sheṭh Aṇandji Kaliānji into their own hands, set on foot an intense propaganda-work to the effect that the mills of the Jain mill-owners of Ahmedabad were run with the money of the firm of Sheṭh Āṇandji Kalianji. Some educated pilferers and briefless solicitors and barristers, were induced to join the movement. Correspondence with the head-office of the firm at Ahmedabad was carried on, and a number of allegations and threats were made. Notices of solicitors of Bombay were served, and the Account-books of the firm, were critically examined by experts. A thorough examination of the Account-books lasting for several weeks resulted in the report that there was no misappropriation of money of the firm of Sheth Āṇandji Kaliānji on the part of any of the trustees of the firm or any member of the Jain community, but on the contrary, it may be said to the credit of the trustees, that they had made enormous self-sacrifice for the welfare of the firm. Śeṭh Mansukhbhāi is said to have spent several thousand rupees every year in this way. It was decided to call a meeting of All-India Jain Saṅgha. Several delegates representing the Jaina Saṅghs of different towns and villages, all over the various presidencies of India, came to Ahmedabad. A meeting of the All-India Jain Saṅgha

was held at Nagersheṭh's Waṇḍā and it was unanimously resolved that every Saṅgha had perfect faith in the management of the affairs of the firm of Sheṭh Āṇandji Kaliānji.

Śeṭh Mansukhbhāi had spent several thousand rupees in getting published some valuable and rare works of Jaina Scriptures. He had a mind to have an individual Printing Press for publishing the Sacred Books of the Jains.

During the famine of Vikrama Samvat 1967-68 when fodder was scarce on account of want of rains and locust-pest in Gujarat and Kāthiāwār, Śeṭh Mansukhbhāi gave Rs. 150000/- to the Ahmedabad Khoḍā Dhora Pānjrā Pole. By an appeal of the trustees, a general Maintenance Fund was started and an amount of Rs. 500000/- was collected for the purpose of saving as many cattle and other animals as could possibly be done.

Śeṭh Mansukhbhāi died on Māgasara Vad 12 of Vikrama Samvat 1969 after an illness of a few days. His wife has died seventeen years previously during lying-in period, leaving Śeṭh Māṇecklālbhāi, as a child of twenty-one days. When Śeṭh Mansukhbhāi died, his son Śeṭh Māṇecklālbhāi was seventeen years old. Śeṭh Mansukhbhāi left a property worth about Rs. 9500000/-. The charities of Śeṭh Mansukhbhāi, done during his life-time with his own hands, amount to several lacs of rupees. The loss caused by his death, to the Jain Community, is very great.

After the death of Śeṭh Mansukhabhāi, his son Śeṭh Māṇecklālbhāi spent several lacs of rupees in charity. One year later, Śeṭh Māṇecklālbhāi spent Rs. 150000/- on his marriage-occasion, in Udyāpana and religious festival. In Vikrama Samvat 1975 Śeṭh Māṇecklālbhāi did the Pratiṣṭhā of the temple of Kāpardāji in Mārwār at the hands of Śāsana Samrāt Ācārya Mahārāja Śrī Nèmisūriśvaraji, at a cost of Rs. 35000/- and he arranged, at a great cost, for an annual dinnier in his name, on the day of the Pratiṣṭhā there.

From the Aśvin sud 7 of Vikram Samvat 1981 Śeṭh Māṇecklālbhāi commenced the adoration and worship of नवपद

Nava Padas,-The Nine Exalted Dignitaries. For nine days,-beginning with sud 7 of Āśvin, and for nine days from sud 7 of Caitra every year, for four years and a half-he adored and worshipped with strict religious rites prescribed in the Āgamas, the Nine Exalted Ones in the following order viz 1 अरिहंतपद Arihanta Pada on the first day; 2 सिद्धपद Siddha Pada on the second day; 3 आचार्यपद Acārya Pada on the third-day; 4. उपाध्यायपद Upādhyāya Pada on the fourth day; 5 साधुपद Sādhu Pada, on the fifth day; 6 दर्शनपद Darśana Pada on the sixth day; 7 ज्ञानपद Jñāna Pada on the seventh day; 8 चारित्रपद Cāritra Pada on the eighth day; and 9 तपपद Tapa Pada on the ninth day,-doing प्रतिक्रमण Pratikramaṇa in the morning and evening, देववन्दन Dèva,-vandana, पडिलेहण Paḍilehaṇa, and कायोत्सर्ग Kāyotsarga varying with the Pada of each day, twenty नवकारवाली Navakāravāli,-every day for each Pada,-पूजा Pūjā in the temple,-and going to nine temples at least for darśana every day. All these ceremonies keeps a man very busy throughout the day from early morning till early hours of the evening. Śeṭh Māṇecklālbhāi was able to take unsalted, unflavoured food of one kind only in accordance with the nature of the colour of the Pada of each day, at 3 P. M. or 3. 30 P. M. with boiled water. Only one meal every day. On the ninth day, the Pūjās in the temple were on a more elaborate scale. Śeṭh Māṇecklālbhāi used to invite his friends and acquaintances to join him on every occasion. About seventy or eighty persons were taking part in religious ceremonies, and living and dining with him at his bunglow.

At the lapse of four years and a half, during the last serial of nine days of adoration and worship of the नवपद Nava Pada, the Nine Dignitaries,-Śeṭh Māṇecklālbhāi invited all the Jains of Ahmedabad, to join him. About five thousand persons joined, him. They were kept at Śeṭh Hathising Kèsarising's Bāhārani Vādi, outside Delhi Gate, providing for their feeding and comforts. They all took part in the religious ceremonies and festivities which were done with great pomp at a great expense. A number of prominent Non-Jaina citizens were also invited to witness the

religious ceremonies and festivities, on the last day of the **vrata**; About fifteen thousand persons used to visit the temple including a number of non-Jains, daily for darśana. Śeṭh Māṇecklālbhāi is said to have spent about Rs. 50000/– on the occasion. This event with the formation of Nava Pada Ārādhana Samāja in various town and villages, gave a great stimulation to the adoration and worship of Nava Pada, throughout the Jain population of India.

During the rainy season of Vikrama Samvat 1983, when there was excessive rain with heavy floods in various parts of Bombay Presidency, a Relief Fund was started at Pānjrā Pole Upāśraya by the preaching of Śāsana Samrāt Acārya Mahārāja Vijaya Nèmisūrīśvaraji. An amount of Rs. 125000/ headed by a sum of Rs. 30000/– from S'eṭh Māṇecklālbhāi was collected, and sent to various villages and small towns for the relief of Jains and Non-Jains there.

In the winter of Vikrama Saṃvat 1991, Sèṭh Māṇecklālbhāi went on a pilgrimage to Girnāra and Siddhācalaji (S'atrunjaya Hill)in Kāthiāwār, taking with him a Saṅgha consisting of about 400 Sādhus 700 Sādhvis and nearly 15000 Jains (males and females). There were about 1300 bullock-carts, 200 big tents and 900 small tents and Shamianās, 200 servants and cooks, 200 watchmen, and 100 volunteers. At the request of Sèṭh Māṇecklālbhāi, His Highness Krisṇa Kumārasinhji K. C. S. I. The Mahārājā Sāheb of Bhāvnagar, had kindly given a well-caprisoned elephant with an elegant silver howdah for the use of his son Rājendra Kumāra and a number of mounted police for the protection of the Saṅgha, and a number of tents and shamianas.

Sèṭh Māṇecklālbhāi had his own silver temple and silver chariot for images of the Tīrthaṅkaras in the Saṅgha. The temple was disjointed in the morning and carried in motor-lorries to the place of camping for the day, and erected within two hours, by a party of carpenters and mechanics, in the oval in front of the Saṅghvi's tent, where all the people of Saṅgha, and thousands of persons coming there for darśana would go for darśana and



SHETH MANEKLAL MANSUKHBHAI.

worship. The chariot was used for carrying images of Tīrthan-karas from one place to another. There were ample facilities for bringing water from rivers, tanks, or wells, whichever source of water was available in two or three large iron-cisterns on motor vehicles. At some places water had to be brought from a distance of six or eight miles from the area of camping. At all the places, there was ample facility for feeding 15000 to 20000 persons daily. At sunset or some time after it, all the persons including servants, watchmen, and menials were expected to finish their evening meals. The cooking-vessels, utensils etc. will be taken to the next place of camping, during the night, in motor-lorries and bullock-carts. When the Saṅgha had encamped at any place, with its one thousand tents, small and large, thirteen hundred bullock-carts, one hundred motor cars, and thousands of people going about for darśana, the whole gave the appearance of a decently located small town with a population of 15000 persons; and with the electric light with which the camp was lit at night, the appearance at night was really beautiful. In the big arena round which the tents were usually pitched, hundreds of females were joyfully dancing round singing religious songs till ten oclock at night, and thousands of persons males and females,-Jains and Non-jains,-used to gather round to witness the rejoicings. Very often various articles such as cups and saucers, brass-spoons, sugar-candy, almonds, cocoa-nuts etc. were distributed, and the gathering dispersed.

During the night, mounted police and watchmen were kept at various places for the safety of the pilgrims.

A large majority of the pilgrims used to go to the next place of destination on foot, while some went in bullock-carts, some on horse-back, and the rest in motor-cars. The trunks, boxes, beddings, and other furniture including small tents etc. of the pilgrims, were usually carried in bullock-carts, and big tents and heavy furniture were carried in motor-lorries.

When the Saṅgha started from Ahmedābād, there was such an immense crowd at Māṇeck Chok and other places, that the

late Hon. Sir. Prabhāshanker Paṭṭaṇi Sāheb who was, all the while, walking with Śeṭh Māṇecklālbhai from the time that the procession started from his Bunglow, found it very difficult to keep pace with him owing to the rush of the great crowd, and was being dragged behind but he kept on moving with the crowd and did not like to get himself aloof from the procession, saying at the same time, "At Bhāvnagar, I must obey the orders of His Highness, the Mahārājā Sāheb of Bhāvnagar, but here I should respect the orders of Śeṭh Māṇecklālbhāi." Sir Prabhāshankerbhāi walked about three miles in the procession although he was in ill-health. It will not be out of place if any one were to say that the forbearance of late Sir Prabhāshankerbhāi on the occasion was exemplary.

Wherever Śeṭh Māṇecklālbhāi's Saṅgha went, there was great ovation from the public, Officers of the State, Chiefs, Ruling Princes, Rājās and Mahārājās of the various states. Some of the Ruling Princes, Rajās and Mahārājās went a distance of six or eight miles to receive the Saṅgha; some of them prohibited the killing of animals in their States for four or five days, and some, for the whole month every year, in which the Saṅgha had encamped in the territories of their States.

Crowds of hundreds of persons used to collect in front of Śeṭh Mānecklālbhāi's tent with the object of having a look at Śeṭh Mānecklālbhāi–and whenever he happened to come out of his tent, people used to hail him with the words "Long live Śeṭh Mānecklālbhāi! Long live the प्रभु Prabhu, the worthy man who has the good luck of leading such a large Saṅgha of pilgrims" and bow down at his feet.

When Śeṭh Mānecklālbhāi's Saṅgha came near Junāgaḍh, Mr. Keddal, the chief Administrator of the Junāgadh State, accompanied by officers of the State, Mahājans of various communities, and the gentry of the town, with banners flying, and amid the melodious tunes of the playing of the State Band, walked nearly a mile, to receive the Saṅgha. On entering the town a

snap-snot photo of the Saṅgha was taken by Mrs. Keddal, and the whole procession went to the chief Jain Temple in the town. After waiting for some time, the procession went to the place of encampment near the Talāti. All the Hindu and Mahomedan communities of the town cordially welcomed the Saṅgha at various places. The outside population of Junāgadh at that time, including that of the Saṅgha and the people from neighbouring towns and villages who had specially come tome to Junāgaḍh for the purpose of seeing the Saṅgha, came to about thirty thousand.

When the Saṅgha came to Kunḍalā, the late Hon. Sir. Prabhāshankerbhāi Paṭṭani, the then Chief Administraṭor of the Bhāvnagar State, who was well-known for his unceasing efforts in the welfare of the State, and who had come to Kunḍalā in his saloon at the special request of the Kunḍalā Saṅgha, went to the place where the Saṅgha had encamped in the bed of the river and saying in the midst of a very large gathering "This fortunate Śeṭh has accumulated a large mass of पुण्य Puṇya-Meritorious Karma-and is going onward to acquire a fresh mass of Puṇya, let me have a few particles of his Puṇya." So saying, he heartily embraced Śeṭh Māṇecklālbhāi, and while giving him an address of welcome on behalf of the Kunḍalā public, Sir Prabhāshankerbhāi said "In this world, there are two kinds of authority. One relates to the governing power, the other to the religious power. Religious authority is superior to the governing authority, because the governing authority always respects the religious authority. You may perhaps be looking upon me as an embodiment of governing authority, Śeṭh Māṇecklālbhāi is, for the present, a leader of religious authority. While bringing the work of this Saṅgha to a successful issue, Śeṭh Mānecklālbhāi has tried to bring about an union of the different communities of India, which could not have been effected by writing hundreds of books, giving thousands of lectures, and by holding thousands of meetings, and conferences."

There were several Ācāryas, Upādhyāyas, Pannyāsas, and numerous Sādhūs and Sādhvis in the Saṅgha. The number comes to about 1000 to 1200.

On the Siddhagirirāj the number of pilgrims and other people was very great.

The "Times of India", in a leader, compared Śeṭh Māṇeck lālbhāi's Saṅgha with those of Parmārhat Mahārāja Kumāra Pāla, and Mantrîśvara Vastupāla and Tejpāla. The Saṅgha is said to have cost Śeṭh Mānecklālbhāi Rs. 500000 to 600000/-

Besides, Śeṭh Māṇecklālbhāi spent a large sum in building two temples in Sakarpur near Cambay, a Guru-mandira containing the images of Bhagavān Gautama Swāmi and other heads of the Church, and Adîśvara Bhagavān's Temple in Māṇeck chok, with the cellar known as Jagibāi's Cellar.

Śeṭh Mānecklālbhāi has given large sums of money to the Jñāna-śālā and Vijaya śālā at Cambay, the Jñāna-śālā at Ahmedabad, and to the Khoḍa Dhor Pānjrā Pole at Ahmedabad. He maintains a Girl School and two Boys' Schools founded by his late lamented father Śeṭh Mansukhbhāi, where more than fifteen to seventeen hundred boys and girls are taught every year without any charge of fees.

At Kadambagiri also, Śeṭh Māṇecklālbhāi has bought several acres of land and handed them over to the firm of Sheṭh Śrî Jindās Dharmādās, on which several temples, Dharmaśālās, Jñānaśālās etc. have been built.

Foreword.

There are a number of learned works and treatises in Ardha-Māgadhi, Sanskrit, Gujarāti, and other vernacular dialects of India by various authors, describing the life-incidents of Śramaṇa Bhagavān Mahāvîra,-the last (twenty-fourth) Tîrthaṅkara of the present series of twenty-four Tîrthaṅkaras of the Jainas, but there is none in the English Language, that can be considered comprehensive as well as authentic.

The present work seems to be an effort to supply the English-knowing public with an accurate, comprehensive, and authentic account of the twenty-six previous Bhavas (existences), and of the twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvîra, during which, after renouncing the luxuries of a royal family, he wandered for nearly twelve and a half years as an ordinary recluse over various towns and villages, practising severe austerities, with fasting without food and water, for two days, three days, eight days, a fortnight, a month, two months, four months, and six months, and taking very meagre diet on 349 days during a period of nearly twelve years and a half, suffered a number of hardships and troubles created by gods and by human beings, and acquired केवलज्ञान Kèvala Jñāna, Perfect Knowledge. During all these years of wanderings for more than twelve years, Sramaṇa Bhagavān Mahāvîra did not at all preach the principles and practices of the Dharma propagated by the Tîrthaṅkaras.

Tîrthaṅkaras-from their very birth possess the undermentioned four मूल अतिशय Mūla Atiśayas,-eminent attributes acquired by birth-viz:—

1. The bodies of Tîrthaṅkaras are most excellent, and excessively more beautiful than the bodies of all the people in the world, and they are always devoid of perspiration, disease, and dirt.
2. Their breath is as a fragrant as the perfume of a lotus.
3. The flesh and the blood of a Tîrthaṅkara, are as white as the milk of a cow.

4. The taking-in of food and attending to the call of nature by a Tîrthaṅkara are not visible to an ordinary mortal. They can be seen by one with Avadhi Jñāna. केवलज्ञान Kèvala Jñāna,-Perfect Knowledge-is only possible after the destruction of the four घातीय Ghātîya,-destructive Karmas viz. 1 ज्ञानावरणीय Jñānāvaraṇîya, Knowledge-obscuring, 2. दर्शनावरणीय Darśanāvaraṇîya, Obscuring sensual perception, 3. मोहनीय Mohnîya, Producing delusion of mind, and 4. अन्तराय Antarāya, Producing obstacles in the attainment of a desired object.

Tîrthaṅkaras are invariably born with three kinds of Jñāna (Knowledge) viz. 1 मतिज्ञान Mati Jñāna, (Intellect). 2. श्रुतज्ञान Śruta Jñāna, (Scriptural Knowledge) and 3. अवधिज्ञान Avadhi Jñāna, Knowledge with a scope for limits. मनःपर्यायज्ञान Manaḥ Paryāya Jñāna, they have just after Dîkṣā, and they usually acquire केवलज्ञान Kèvala Jñāna,-Perfect Knowledge,-after the destruction of their घातीय Ghātîya (destructive) Karmas.

After the destruction of Ghātîya (destructive) Karmas, and the acquisition of Kèvala Jñāna, Tîrthaṅkaras take their seat with their face towards the East, in the Samavasaraṇa prepared for them by the gods, and preach the principles and practice of Dharma propagated by previous Tîrthaṅkaras with a speech as sweet as nectar, reaching a distance of one yojana and perfectly intelligible to gods and goddesses, human beings, and lower animals in the area.

On hearing the preaching of the Tîrthaṅkara, some persons (males and females) adopt Sarva-virati vrata (the vows of an ascetic with total renouncement of the world) and some of them take Deśa-virati vrata (the partial vows of a house-holder). In this way, a Tîrtha or a Saṅgha (Congregation) consisting of Sādhus (Monks) Sādhvîs (Nuns) Śrāvakas (Male devotees) and Śrāvikās (Female devotees) is established by every Tîrthaṅkara in the first Samavasaraṇa prepared for him. Tîrthaṅkara Bhagavān then selects Gaṇadharas from among the monks initia-

ted by him, a few monks who are intelligent, clever in Śāstras, and able to act as competent instructors of the Siddhāntas, and out of the selected few, he appoints one-as his chief disciple-and the head of the Church-in accordance with his individual excellent qualities, explains them the त्रिपदि Tripadi, a formula having three syllables (उत्पाद् Utpāda, Origin, व्यय Vyaya, Destruction and ध्रौव्य Dhrauvya, Stability) and instructs them to compose the Siddhāntas. The Gaṇadharas being highly talented, renowned, and illustrious, compose the Siddhāntas within 48 minutes.

With the acquisition of Kèvala Jñāna, in addition to the four atiśayas (qualities of excellence) acquired by birth, Tīrthaṅkaras have eleven atiśayas such as freedom from pestilence, famines etc., for a distance of 125 Yojanas etc, and nineteen atiśayas created by gods such as beating of divine drums, showers of divine flowers etc, making a total of thirty-four atiśayas of a Tīrthaṅkara and they are adored by gods, demi-gods, Cakravartins, Baladèvas, Vāsudèvas and by devout human beings. Numerous gods respectfully attend on them. Tīrthaṅkaras then go to various towns and villages preaching the Siddhāntas propagated by previous Tīrthaṅkaras, till at the end they acquire Mokṣa (Final Emancipation).

The life of Śramaṇa Bhagavān Mahāvira is full of many instances of total abhorence of worldly pleasures, forbearance, undaunted courage in enduring numerous sufferings created by gods and human beings, and severe austerities regardless of his comfort to his body. Śramaṇa Bhagavān Mahāvīra was perfectly destitute of Rāga (Affection), and Dvèsa (Malice). He had the same equanimity of mind towards the farmer who thrust iron-nails into his ears, or the Caṇḍakauśika snake who had bitten him when he was in Kāyotsarga, or towards the god Saṅgama, who harassed Śramaṇa Bhagavān Mahāvira with twenty tormenting sufferings during one night, and towards the devout Indra who extolled him.

Śramaṇa Bhagavān Mahāvira was not the Founder of the

Jaina Religion as is maintained by some Western scholars, but he was one of the most convincing and erudite exponents of the codes framed by the Tîrthankaras.

Jainism is not an offset either of Buddhism or of the ancient Hinduism, but it is more ancient than Buddhism and the ancient Hinduism, and there are numerous passages in the sacred works of the Hindus to prove the antiquity of the Jaina Religion. Even from the most standard and authentic works of the Hindus, the Jaina Religion is acknowledged to date at least from the time of Tîrthankara Bhagavān Śrî Riṣabha-dèva Swāmî.

The author of the present work is Muni Ratna Prabha Vijayaji-a highly respected disciple of Sāsan Samrāt Acārya Mahārāja Śrîmān Vijaya-Nèmisūrîśvaraji. Before joining the Order of Jaina Monks, he was Trikambhāi,. Having matriculated in the University of Bombay from the Government High School at Ahmedabad, he joined the Grant Medical College at Bombay, and completed the full five years' course of Medical studies there. With the object of prosecuting further studies, he went to America, passing by China and Japan route, remained as a regular Medical student for nearly two years at New York Homœopathic Medical College and Flower Hospital at New York, and graduating there, obtained the M. D. degree of the State University of New York, and returned home by Ireland, Scotland, England, France, Belgium, Denmark, Germany, Austria (4 four months at Vienna. for eye ear) Italy,-Alexandria, Cairo, Aden, Bombay, making a short trip round the world.

On his arrival from Europe, Dr. Trikambhāi was given sole charge of Sheṭh Jamnābhāi Bhagubhāi Homœopathic Dispensary, at Kalupur Road, Ahmedabad, which has till now a daily attendance of 1000 to 1100 patients of all castes and creeds. During his second voyage to Europe in company of Late Seṭh Bakubhāi (Seṭh Mansukhbhāi's daughter's son) Dr. Trikambhāi lived at London for six months attending clinics at London Homœopathic Hospital and at Vienna for eight months for the study of eye

and ear diseases. He was one of the prominent medical practitioners of Ahmedabad and was consulted by numerous persons and the gentry of Ahmedabad, amongst whom he had many patients. His visiting-fees outside of Ahmedabad varied from Rs. 100 to 200 per day. But with the poor, he was very generous; he would, not only refuse to accept any fees, but on the contrary, in many cases he would give something from his pocket.

Throughout his life, Dr. Trikambhāi is a strict vegetarian. He never touched any animal diet and he never tasted a drop of spirituous liquors. He never smoked.

Born in a rich family, brought up in affluence, and having lived, along with his wife and children, throughout his life as a family-member, in the family of Śeṭh Mansukhbhāi and after his death, in that of his brother Śeṭh Jamnābhāi, the respected doctor never had to walk a mile or two. There was a carriage or a car always ready for him.

During the latter part of his life, Dr. Trikambhāi strenuously followed the rigid principles of the Dharma propounded by the Tīrthaṅkaras and carefully observed the vows with their accompanying austerities, of a householder. He had Pancami Tapa, Visa Sthānaka Tapa, Ekādaśi Tapa, Nava Pada Arādhanā etc-for a number of years.

About four years before their Dīkṣā, Dr. Trikambhāi and his wife Ratanbāi spent Rs. 10000/-in Upadhāna Vrata at Śeṭh Bhagubhāi's Vandā in which 420 persons joined him.

After having successfully practised for thirty-five years as a Medical Practitioner at Ahmedabad, with a keen eye on rendering free service to Sādhus and Sādhvis and alleviating the miseries of the suffering humanity, Dr. Trikambhāi and his wife made up their mind to renounce the world and both of them accepted Dīkśā at the same time, amid great rejoicing and celebration, at the pious hands of Sāsan Samrāt Acārya Mahārāja

Śrīmān Vijaya Nèmisūriśvaraji in Vikrama Samvat 1992. The Dīkśā-procession was grand, and it was attended by numerous Muni Mahārājās, the gentry of Ahmedabad, and thousands of people. Some of his Medical friends especially Dr. Hirālāl K. Nānāvaty, Dr. Chhāyā and Dr. Bhogilāl P. Shāh, were very sorry. They wept bitterly at the separation.

Ever since his Dīkśā, Muni Ratna Prabha Vijayaji has been carefully observing the rigid rules of an ascetic life, and he has been passing most of his time in reading various canonical works and in writing on religious subjects. He is always found busy either reading or writing.

It is interesting to note that there are five Dīkśās in his family viz:-

1. Dr. Trikambhāi's elder brother, Gokaldās. He was an able writer both in English and Gujarāti, and was conducting a weekly paper named 'Jain Advocate' in English for several years, written mostly by himself. In the latter part of his life, he took Dikśā at the hands of Śāsan Samrāt Ācārya Mahāraja Srimān Vijaya Nèmisūriśvaraji, and was admitted as Muni Subhadra Vijayaji,-one of his own disciples into his Order of Sādhūs. Having spotlessly led a life of priesthood for eleven years, Muni Subhadra Vijayaji died at Ahmedabad in Vikrama Samvat 1988. By his death, the Jaina Community has lost an able and fearless writer.

2. His brother's daughter, Campābèn, took Dīkśā as Campaksriji when she was twenty-years old. She has five clever disciples under her.

3. His brother's son, Amoobhāi, took Dīkśā when he was eighteen years old at the hands of Sāsana Samrāt Ācārya Mahārāja Śrimān Vijaya Nèmisūriśvaraji, and was admitted as Mokśānanda Vijayaji as a disciple of Pannyāsa Soma Vijayaji Gaṇi.

4. Dr. Trikambhāi.

5. Dr. Trikambhāi's wife, Ratanbāi, A millionaire's daughter, brought up in affluence, and after marriage living in the family of Śeṭh Mansukhbhāi and Śeṭh Jamnābhāi, she at once made up her mind to renounce the world as soon as she knew Dr. Trikambhāi's intention of doing so, and she took the lead in getting permission from her mother, brothers, and maternal uncle. She then took Dīkṣā along with Dr. Trikambhāi at the hands of Sāsan Samrat Acārya Mahārāja Śrimān Vijaya Nèmisūr śvaraji at Śeṭh Hathising Kèsarising's Bāhārni Vādi, outside Delhi Gate, Ahmedabad.

All of them except Muni Subhadra Vijayaji are living.

Śramaṇa Bhagavān Mahāvīra, including all previous Tīrthaṅkaras, has always preached a Dharma of Universal Brotherhood laying particular stress on the practice of non-injury even towards the lowest form of animal life.

The system of Logic based on Ṣyādvād and Sapta-Bhaṅgi Naya, of the Jain scholars, is one of the most accurate and comprehensive systems ever invented for arriving at a definite conclusion from various point of view.

C. G. Shah

Order of Sanskrit Alphabets used in the Book.

अ a	क k	त t	श ś
आ ā	ख kh	थ th	ष ṣ
इ i	ग g	द d	स s
ई ī ī	घ gh	ध dh	ह h
उ u	ङ ṅ	न n	
ऊ ū	च c	प p	
ऋ ri	छ ch	फ ph	
ॠ rī, rī	ज j	ब b	
ऌ lri	झ jh	भ bh	
ए e, è	ञ ñ	म m	
ऐ ai	ट ṭ	य y	
ओ o	ठ ṭh	र r	
औ au	ड ḍ	ल l	
अं aṁ	ढ ḍh	व v	
अः aḥ	ण ṇ		

INTRODUCTION.

According to Aryan scriptures, some eternal elements, which are generated by Nature, control the Universe. One of these elements is Time.

Time is eternal and endless. In the Vèdas, Time is divided into four main parts (1) Satya Yuga or the Golden Age. (2) Trètā Yuga or the Silver Age. (3) Dwāpara Yuga or the Copper Age and (4) Kali Yuga or the Iron Age. These ages come and go at regular intervals. The first age is the longest, the second less long than the first, the third still less than the second, and the fourth is the shortest of all.

According to Jaina Hagio-logy, Time is characterised as eternal and endless but it is differently divided. Time is divided into two equal cycles. One is known as *Utsarpiṇi kāla,* and the other as *Avasarpiṇi kāla.* Each cycle is again divided into six divisions, and each division is technically known as an *ara*[1] (spoke of a wheel). As the wheel rolls round, they move up and down. The wheel of time rolls regularly round, and these divisions begin and end also very regularly.

Each utsarpiṇi kāla and avasarpiṇi kāla extends over ten koṭa koṭi sāgaropam years and each is divided into the undermentioned six aras (divisions). The present is the avasarpiṇi kāla.

Avasarpiṇi	Utsarpiṇi
1 Suṣama-suṣama	1 Duḥṣama-duḥṣama
2 Suṣama	2 Duḥṣama
3 Suṣama-duḥṣama	3 Duḥṣama-suḥṣama
4 Duḥṣama-suṣama	4 Suṣama-duḥṣama
5 Duḥṣama	5 Suṣama
6 Duḥṣama-duḥṣama	6 Suṣama-suṣama

1. अर Ara Spoke of a wheel

During the commencement of the *Utsarpiṇi kāla* and the end of the avasarpiṇi kāla, the condition of the world is extremely bad. With the advance of the utsarpiṇi kāla-as the name indicates-everything as time passes on, progresses steadily at first towards the higher and then towards the highest level and there is an ever-growing evolution of piety truth etc and a prosperous condition of the world.

During the avasarpiṇi kāla, piety, truth, and dharma (the practice of virtuous qualities) go on decreasing, and there is a prevalence of famines, draughts, pestilences with their attending devastation, and misery, until in the end chaos and confusion reign all over the world.

The first *ara* (division) named Suṣama-suṣama of the present avasarpiṇi kāla extended over four koṭākoṭi sāgaropama years. The second ara named Suṣama extended over three koṭā koṭi sāgaropama years. The third, named Suṣama-duṣamā, was of two koṭā-koṭi sāgaropama years. The fourth named Duṣama-suṣamā was of the duration of forty-two thousand years less in one koṭā-koṭi sagaropama years (one koṭā-koṭi years minus forty-two thousand years). The fifth ara (the present age named Duṣamā-of which nearly twenty-four hundred and seventy-three years have passed is of twenty-one thousand years duration. The last (the sixth) ara named Duṣama-duṣama of the present avasarpi-kāla, will be of twenty-one thousand years' duration.

In the Utsarpiṇi kāla, the order of aras is the reverse.

In the avasarpiṇi kāla, the first ara is the longest and the last (sixth) is the shortest. The increase and decrease in happiness, wealth, prosperity, health, duration of life, piety, virtue, dharma, and in illusion, temptation, sorrow, unhappiness, and misery, and also in all the things of the world, synchronize with the increase and decrease in the duration of these *aras.* The duration of one Kāla-cakra (cycle of time) as included in the utsarpiṇi kāla and avasarpiṇi kāla is twenty koṭā-koṭi sagaropama years.

During the first ara named Suṣama-suṣamā of the avasarpiṇi kāla, the *yugalika* people lived for three palyopama years. They took their food on the fourth day. Their bodies were very tall, and the constitution of their bodies was of the vajra-riṣabha-nārāca variety. The arrangement of bones in their bodies was equi-distant from the four corners of their bodies. Their bodies were marked by numerous auspicious signs, and they were always destitute of anger, pride, deceit, greed, and other passions. They were constantly happy, and they were naturally averse to sinful acts. The most desired wishes of these *yugalika* people were readily supplied by various kinds of Kalpa Vrikṣas, (Wishing Trees capable of fulfilling all the desires of supplicants). The Kalpa-Vrikṣas were chiefly of ten kinds; namely :—

1. The Kalpa Vrikṣas named Madyāṅga readily yielded highly delicious drinks at the asking. Just as rich merchants lovingly give valuable gifts to their servants on auspicious festivals at their houses, in the same way, excellent donors do not, in the least, delay in giving gifts.

2. The second variety of Kalpa Vrikṣas named Bhriṅga, respectfully gave suitable utensils to the *yugalikas.*

3. Just as, celestial musicians entertain large assemblies of people with the music of three kinds, in the same way, the third variety of Kalpa Vrikṣas named Turyāṅga supplied yugalikas with excellent musical instruments.

4-5. Just as, virtuous persons illuminate their lineage, in the same way, the fourth variety of Kalpa Vrikṣas named Dīpa Śikhā and the fifth variety named Jyotiṣk, illuminate.

6. Just as, gardener-gods of Nandana Vana give wished-for flower-garlands to gods, in the same way, the sixth variety of Kalpa Vrikṣas named Citrāṅga used to give flower-garlands to *yugalikas.*

7. Just as, wise men welcome their dear friends returning from distant lands, with food-materials of excellent kinds, in the

same way, the seventh variety of Kalpa Vrikṣa named Citra-rasa satisfied them with delicacies of various kinds.

8. Just as, an officer of the Treasury of a King, gives the king various kinds of ornaments asked by him, in the same way, the eighth variety of Kalpa Vrikṣas named Maṇyāṅga gave the yugalikas ornaments of numerous kinds.

9. Just as, a clever carpenter prepares excellent dwellings in a short period of time, in the same way, the Kalpa Vrikṣas named Gèhākāra, supply the yugalikas with excellent palaces for their use.

10. Just as, pleased masters give excellent garments to their servants, in the same way, the tenth variety of Kalpa Vrikṣas named A-nagna, give excellent garments suitable for seasons to yugalikas as desired.

Besides these, just as Cintāmaṇi Ratna (the thought-gem) supplies all possible objects in the world, in the same way, other Kalpa Vrikṣas yielded a number of other articles. During the first ara, the earth was as sweet as sugar. The waters of rivers, streams, and lakes, were extremely sweet, delicious, and refreshing like nectar.

2. During the second ara named Suṣamā of the *avasarpiṇi kāla*, the yugalikas had an age-limit of two palyopams. They take their food after an interval of three days. They are invariably tall. The Kalpa Vrikṣas of that period yielded less even when repeatedly solicited. The earth and water became less sweet, and land, water, and other fruitful articles, became less fruitful than they were during the first ara.

3. During the third ara named Suṣama-duṣamā, the yugalikas had an age-limit of one palyopama. They took their food after an interval of two days. During this period, the yielding powers of Kalpa Vrikṣas, the sweetness and fruitfulness of earth and water, and the height and strength of the body, as well as,

the age-limit of their existence went on decreasing, and they became much less than they were during the second ara.

The existence of the yugalikas was limited to the first, second, and third ara of the *avasarpiṇi kāla* and to the latter part of the fourth and to the fifth and the sixth ara of the utsarpiṇi kāla. The yugalikas after death are, as a rule, born in svarga-bhūmi (heavens).

4. During the fourth ara named Duṣama-suṣamā, with ever-progressing decrease, the height of human beings was reduced to five hundred dhanuṣya and it went on decreasing till at the end of the fourth ara the height of human beings was reduced to seven hands. The period of age-limit, gradually went on decreasing till, at the end of the fourth ara, it became reduced to one hundred years and less. During this period, there was very slight misery and much happiness. People were wealthy and prosperous. There were timely and sufficient rains. Land was fertile, and yielded abundant crops.

This age is chiefly conspicuous by the existence of highly talented, divine, supremely exalted Seers, who propagated various Religions and Systems of Philosophy all over the world. Lord Riṣabha-dèva,-the first Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras of the Jainas,-lived in the latter part of the third ara, and the remaining twenty-three Tīrthaṅkaras lived during the fourth ara.

5. During the fifth ara named Duṣamā-the present age during which we are living, and of which twenty-four hundred and seventy years have passed-the height and age-limit of human beings, becomes reduced to six feet, and less than one hundred years till at the end of the fifth ara the height of human beings will be one hand and their age-limit will be twenty years. The strength of their bodies will be much less and the articulations of their bodies will be very weak. This ara is of the duration of twenty-one thousand years.

During this period a large majority of people will be miserable and only very few persons will be happy, though their so-called happiness will be mixed with periods of un-happiness. Land will be less fertile. There will be un-timely rains, and repeated draughts causing much damage to person and property.

There will be little piety and honesty. People with try to cheat their neighbours. Kings will be selfish, tyrannical, and cruel-hearted. They will be constantly fighting with each other with immense loss to human beings and to the State. There will be frequent famines, pestilences, and danger from wild animals.

During the period of the ara in which the Omniscient Tīrthaṅkara Bhagavāns lived, the villages and towns of Bharata Kṣètra were flourishing and the whole country abounded in wealth, mineral products, corn etc. The villages seemed like big towns; towns resembled the svarga-purī (the Capital City of the gods); Kinsmen were noble-hearted; kings were like Kubèra (the god of wealth) ācāryas (preceptors) resembled the Moon; parents were like gods; mothers-in-law were like real mothers, and fathers-in-law were like actual fathers. People were fond of truthfulness and purity. They knew their duty and they rigidly avoided evil acts. They were obedient, full of devotion towards preceptors and gods, and always contented with their own wives. Besides, also, these people knew various arts and sciences, and they had noble birth. There was no danger from invading armies, of other countries, from robbers, and misfortunes, and from burden of taxation. During that period, also, there was molestation to Jaina Sādhūs from persons of other religious creeds who were destitute of devotion towards Tīrthaṅkaras. The daśa āścaryas (ten Strange Events) also happened during this period.

During the fifth ara named Duṣamā, a large majority of villages will resemble burial grounds; towns will look like the world of the dead, kinsmen will behave like menials, and kings will be their subjects' chastisers like the God of Death. Kings out of avarice, will oppress their servants, and their servants, in

their turn, cheat their own kinsmen. People will be persecuted by robbers with frequent raids, by kings with heavy burden of taxation, and by kings' officers with pressing and persistent bribery like persons possessed by demons. People will be always intent on selfish motives, perfectly indifferent to the good of others, and, being entirely destitute of truthfulness, sense of shame, and of politeness, they will bear animosity towards their own family-members. Young sādhūs will not behave respectfully towards their religious preceptors and the preceptors will not have any affection towards their own disciples and they will not impart them any Scriptural Knowledge. In course of time, Sādhus will like to get themselves separated from the fold of a Congregation of Monks, and have an independent living un-cared-for by any well-disciplined, well-versed ācārya. There will be slackness in the practice of religious duties.

The world will be full of many harmful animals. Celestial Beings will not visit human habitations. Sons will disobey their parents; wives will be revengeful like a serpent; mothers-in-law will be formidable like the night of the destruction of the world at the end of an age; and females of noble families, leaving off all sense of shame, will act like harlots by the repeated use of amorous side-glances, vicious laughters, un-bridled conversations, and of various coquetish pranks.

There will be a gradual decrease in virtuous qualities among śrāvakas (male followers of the Tīrthaṅkaras) and śrāvikās (female followers of the Jaina church); sādhus (Monks) and sādhvis (nuns) will be very rarely invited for taking alms, as well as, their necessary utensils and cloths. There will be an un-detectable use of false weights and measurements, and the use of adulterated articles of food and drink-materials, with an ever destructive influence on the bodily, constitutions of human beings and lower animals. There will be wicked-mindedness among religious preceptors, and well-behaved persons will be unhappy and evil-minded individuals will appear happy. During the present fifth ara there will be a daily diminution in the efficacy of

jewels, incantations, medicinal substances, mysticism, faculty of knowing, wealth, age-limit, and a decrease in the juices of fruits, flowers, and other savoury articles, in comeliness and height of bodies and in benefactory wishes.

During the end of the fifth ara, in the Bharata Kṣètra there will become a religious preceptor named Duḥ-prasaha, a sādhvī named Falgusrī, a śrāvaka named Nāgila and a śrāvikā named Satyśrī with a king named Vimala-vāhana and his minister named Sanmukha. The height of people will be two hands, and their age-limit will be twenty years. The austerities practised by religiously-minded people will be at the most, a fasting of two days.

A sādhu versed in Daśavai-kālika Sūtra only, will be looked upon as one fully conversant with all the āgamas and the fourteen Pūrvas. Such sādhūs will preach the congregation.

Duḥprasaha-ācārya will lead a house-holder's life for twelve years, and, having led ascetic life for eight years, and having died at the end of a fasting of three days, he will be born as a dèva (celestial being) in Saudharma dèva-loka. On that day, there will be a cessation of ascetic life during the first portion of the day, of royal power during the middle of the day, and a cessation of agni (fire) during the latter part of the day.

6. After the lapse of the Duḥṣama ara of twenty-one thousand years' duration, there will be the sixth ara named Duḥṣama-duḥṣamā of twenty-one thousand years. With the utter destruction of Equability of Reason, there will be a constant Cry of Woe during this period. Even among human beings there will not remain a sense of judicious morality even between a mother and her son, in the same way as it is absent among brutes. Piercing and un-pleasant winds full of dust particles will be blowing day and night, and all the directions will be smoky and terrible. The Moon will be intense by cold and the Sun will become unusually hot and extremely unbearable. Thus people suffering from the effects of intense cold and extreme heat will

become miserable. The rains becoming disagreeable will pour down as caustic, astringent, poisonous, or fiery showers, and people will suffer from catarrh, asthma, colic, leprosy, dropsy, fevers, head-aches, and numerous other diseases. Lower animals inhabiting land, water, and air, will live very miserably. Fields, forests, gardens, creepers, trees, and grass will be destroyed. All the mountain-ranges except the Vaitāḍhya-giri and Ṛṣabha-kūta, and all the valleys and pits will be levelled to the surface of the ground; and all the streams and rivers except the Ganges and the Indus will disappear. The beds of the Ganges and of Indus, will be immensely reduced, resembling the path produced by a moving chariot-wheel. Ground will resemble a sand-bank of heaps of ashes of live burning coal. At some places, the ground will be full of heaps of dust, and at other places it will be full of dense mire. The height of human beings will be one hand (18 inches) and their bodies will have a filthy appearance. Males, as well as, females will talk harshly. They will be highly diseased, easily excited to anger, flat-nosed, shameless, and perfectly naked. The age-limit of males will be twenty years, and that of females will be sixteen years. During that period, the female will give birth to a child at an age of six years. At an age of sixteen years, she will have many children and she will be a very old dame. They will live in burrows underneath the Vaitāḍhya mountain range. There are rows of nine burrows each on both the banks of the Ganges and the Indus. Altogether there are seventy-two such burrows. Lower animals will remain in their primitive stages. All the human beings and lower animals will be carnivorous, cruel, and impolite. The course of water in the Ganges and the Indus will be of a size produced by a moving chariot-wheel, and it will be full of fishes and crabs. People will take out fishes from the river and leave them on the ground to be baked by the heat of the Sun during the day, and they will maintain themselves at night on the fish and crabs thus obtained. Nothing like milk, or curds, or juicy articles of food, or flowers or fruits or mangoes, can be had. There will be no sitting or bedding materials. This state of things will continue for twenty-

one thousand years of the fifth ara and for twenty-one thousand years of the sixth ara of the present avasarpiṇi kāla.

Similar, to the sixth ara and the fifth ara of the avasarpiṇi kāla, are first and the second ara of the utsarpiṇi kāla.

At the end of the first ara named Duḥṣama-duḥṣamā, there will be five kinds of rains each lasting for seven days. By the first kind of rain named Puṣkara, the earth will be thoroughly soaked in water. The second kind of rain named Kṣīra-mègha will grow corn. The third kind, named Ghrita-mègha will produce greasiness in objects. The fourth series of rain named Amrita-mègha will grow up medicinal plants and trees. The fifth series of rain named Rasa-mègha will produce fertility in land. Iu this way, there will be five different kinds of tranquil cloudy rains each of seven days duration, lasting for 35 days.

On seeing the surrounding country abounding in trees, creepers, plants, medicinal plants, and trees etc. the human beings residing in burrows will gladly come out from their dingy holes. The land of Bhārata-varsa will bear flowers and fruits. People will leave off flesh-eating. With the progress of the ara, there will be a gradual increase in strength of bodily constitutions, age-limit, and charm of face. There will be an increase in the productin of corn, weath-resources etc. and an abundance of water in streams and rivers; cattle and human beings will be contented and healthy.

At the end of the second ara named Duḥṣamā of the utsarpiṇi kāla, there will be following seven kula-karas (patriarchs) viz. 1. Vimala-vāhana, 2. Sudāma, 3. Saṅgama, 4. Su-pārśva, 5. Datta, 6. Su-mukha and 7. Saṁmuci. Out of these, Vimala-vāhana, through the medium of jāti-smaraṇa jñāna (knowledge about previous lives) will get several villages and towns constructed; he will have a collection of cows, horses, and elephants and he will teach people, various kinds of writings, mathematics, trades, ethics, etc. Then, with the production of milk, curds, corn

and fire, the well-wishing king will teach them the art of cooking under fire.

After the lapse of the duḥṣama ara of the utsarpiṇi kāla, there will be sixty-three excellent personages viz. 24 Future Tīrthaṅkaras, 12 Cakravartins, 9 Vāsudèvas, 9 Prati-vāsudèvas, and 9 Bala-dèvas etc.

These were some of the *fore-tellings given by Śramaṇa Bhagavān Mahāvīra a short time before his Nirvāṇa in 527 B. C.

Early History of Jainism

" The year 527 B. C. the date of Mahāvīra's Nirvāṇa is a land-mark in Indian history. We may say that an accurate knowledge of Indian History begins with the date of Mahāvīra's Nirvāṇa. Mahāvīra was an elder contemporary of Gautama Buddha. He was also the contemporary and a relation of Śrèṇika Bimbisāra who was the king of Magadha with the capital at Rājagriha.

People whose knowledge of Indion history is derived from old Sinclair's School History of India have got extremely erroneous notions about Jainism and its relationship to the other faiths in India. Sinclair, because of inadequate knowledge, gave currency to untruths and errors such as " Jainism is an offshoot of Hinduism and Buddhism and that Mahāvīra was the founder of Jainism." It is extremely unfortunate that even after accurate knowledge is obtained by oriental scholars of the West and made available to the public, these erroneous views are prevalent among the educated Indians even now. We have only to state that Mahāvīra was the last and the 24th of a series of Tīrthaṅkaras who were supposed

* These are described in detail in Triśaṣṭhi Śalākā Puruṣa Caritra (Sarga 10); in Dipāvalikā Kalpa; in Loka Prakāśa; Upadèśa Prāsāda; Saṅgrahaṇi etc.

From "Contribution of Jainism to World Culture" Jaina Antiquary Dec. 1943. by Prof. Chakravarti.

to be the custodians of Jaina Doctrines. Oriental scholars have now definitely accepted that Mahāvīra was not the founder, but he was only a reviser of a Faith that existed even before him. The 23rd Tīrthaṅkara, who lived (more than) a couple of centuries prior to Vardhamāna Mahāvīra, is generally recognized now to be a historical personage. Even the 22nd Tīrthaṅkara Ariṣṭha Nèmi is considered to be a historical personage. This Ariṣṭha Nèmi was a cousin of Śrī Kriṣṇa of Mahābhārata fame. Though he was the heir to the kingdom of Harivaṁśa, he renounced the kingdom as a youth even before marriage, and adopted asceticism as Gautama Buddha and Mahāvīra did long after him. His place of Nirvāṇa at Mount Girnār in Junāgad State, is still a place of pilgrimage for the Jains. Kriṣṇa's age, as also the age of Mahābhārata War, is supposed to be the beginning of Kali Yuga. Therefore, Ariṣṭha Nèmi who was a cousin of Śrī Kriṣṇa must be in the beginning of Kali Yuga. If Śrī Kriṣṇa is admited to be a historical personality, there is no reason why the same should not be said about Ariṣṭha Nèmi. Further Ariṣṭha Nèmi is mentioned in some of the Rig-vèdic hymns as one of the important Rishis. Hence the Jaina tradition and the non-Jaina tradition seem to accept the historicity of Ariṣṭha Nèmi. Hence, it would not be altogether an improbable thing to suppose that the A-hiṁsā doctrine must have been prevalent even at the time of Ariṣṭha Nèmi who is assigned to the beginning of Kali Yuga. To go beyond that would be to cross the border of history and to enter into pre-historic period whose events cannot be clearly vouchsafed for.

But we have to go to the beginning of Jainism, according to the Jaina tradition, to the age of Lord Riṣabha. Lord Riṣabha is considered to be the first of the Tīrthaṅkaras. He is placed almost in Krita Yuga according to Jaina tradition. He is supposed to be the last of the manus, and the first of the Jinas. We have a very interesting account of this period.

१. नैन्द्रं तद्वर्द्धमानं स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पुरुषा विश्वदेवाः स्वस्ति नस्तार्क्ष्योऽरिष्ठनेमिं स्वस्ति नः

(यजुर्वेदे वैश्वदेवऋचौ)

1. Naindram tad-Vardhamānam svasti na Indro vriddhaśravāḥ svastinaḥ puruṣā viśva-dèvāḥ svasti nastākaṣyoriṣṭha nèmim svasti naḥ.

Just prior to his appearance in the world, the people were living in a golden age where they had everything necessary for life provided for them by Kalpa Vrikṣas. The earth itself was surrounded by a sort of lumiuous atmosphere shedding light over the surface of the earth and preventing a viw of the heavenly bodies-Sun, Moon and Stars. About the time of Riṣabha all these things disappeared. Heavenly bodies were seen by the people giving rise to succession of night and day. Kalpa Vrikṣas (trees) disappeared, throwing the people into a consternation, not knowing how to live. Under these circumstances, Riṣabha is said to have instructed the people to get on with different professions such as agriculture and trade, and taught them how to live at place. He also explained to them the significance of the appearance of the Sun, the Moon, and other heavenly bodies so that their novelty need not be a source of fear to the people. Because of this work of social organisation leading to the settled life of people occupied in different vocations, Lord Riṣabha is very often described as a Creator of the World in the sense of Socio-economic foundation. After ruling over the land for several years he renounced the kingdom in favour of his son Bharata after whom the land is called Bharata-khaṇda (Bhārata-varśa) and went to perform Tapas. After obtaining Sarvajña-hood or Omniscience, he spent several years in preaching the Dharma to the people, and finally obtained Nirvāṇa on Mount Kailāsa which is a sacred place according to the Jainas. For this achievement Lord Riṣabha is designated at Ādi Jina, Ādi Bhagavāna, Ādi Iśvara, Yogīśvara, Mahā yogi and such other names of adoration. For this cycle of time, therefore, Lord Riṣabha is considered to be the first to preach Ahimsā Dharma, and to lay the foundation of Jainism. We need not repeat the fact that this would take us to a far distant pre-historic period whose date cannot be accurately determined.

Here it would not be altogether inappropriate to mention the fact that the story of Lord Risabha, in almost identical words is described in *Bhāgavata Purāṇa and *Viṣnu Purāṇa of the Hindus. There also, long long prior to the period of Avatāras, Vishnu in order to satisfy the request of Nābhi Rājā, was born as his son Risabha. In this Purānic account also, Lord Riṣabha after reigning over his kingdom for sometimes, abdicates the throne in favour of his son Bharata, and retires into a forest to perform Yoga. There also, he is mentioned to have preached the A-himsā Dharma and Yoga practice. But, according to the Purāṇic account, this new wisdom was not under-

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* Some of these śrutis are:—

१. ओम्-लोकश्रीप्रतिष्ठान् चतुर्विंशति तीर्थंकरान् ऋषभादि वर्धमानां तान् सिद्धांतान् शरणं प्रपद्यामहे। ओम् पवित्रमग्निमुपस्पृशामहे येषां जातं सुप्रजातं येषां धीरं सुधीरं येषां नग्नं सुनग्नं ब्रह्मसुब्रह्मचारिणं उदितेन मनसा अनुदितेन मनसा देवस्य महर्षयो महर्षिभिर्जहेति याजकस्य यजंतस्य च सा एषा रक्षा भवतु शांतिर्भवतु तुष्टिर्भवतु वृद्धिर्भवतु स्वस्तिर्भवतु श्रद्धा भवतु निर्व्याजं भवतु ॥

(यज्ञेषु मूल मंत्र एष इति विधिकंदल्यात्)

1. Aum Loka śrī pratiṣṭhān catur-vimśati Tîrthankarān Riṣabhādi Vardhamānāntān Siddhāntān śaraṇam prapadyāmahè. Aum pavitramagnimupaspraśāmahè yèṣām jātam suprajātam, yèṣam nagnam su-nagnam brahma-su-brahmacāriṇam, uditèna manasā an-uditèna manasā dèvasya maharṣayo maharṣibhi-r-jahèti yajakasya yajantasya ca sā èṣā rakṣā bhavatu śānti-r-bhavatu tuṣṭi-r-bhavatu vriddhi-r-bhavatu svasti-r-bhavatu śraddhā bhavatu nir-vyājam bhavatu.

2. ऋषभं पवित्रं पुरुहूतमध्वरं यज्ञेषु यज्ञपरमं पवित्रं श्रुतधरं प्रति प्रधानं ऋतुयजनपशुमिंद्रमाहुति स्वाहा ॥

2. Riṣabham pavitram puruhutamadhvaram yajñèṣu yajña paramam pavitram śruta-dharam yajñam prati pradhanam ritu-yajana paśumindramāhvèti svāhāḥ.

३ त्रातारमिंद्रं ऋषभं वंदति अतिचारमिंद्रं तमरिष्टनेमिं भवे भवे सुभवं सुपार्श्वमिन्द्रं हवे तु शक्रं अजितं जिनेंद्रं तद्वर्द्धमानं पुरुहूतमिंद्रं स्वाहा ॥

stood and appreciated by the people at large who mistook him as a madman, bringing in unintelligible innovations, This lack of appreciation given currency in the Purāṇic story may be explained as a result of unsympathetic attitude of the non-Jaina author of Purāṇas. From these accounts, Jaina and non-Jaina it would not be altogether improbable hypothesis to suggest that

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3. Trātāramindram Riṣabham vadanti aticārmindram tam ariṣṭha Nèmim bhavè bhavè subhavam su-Pārśvamindram havè tu Sakram Ajitam Jinèndram tad-Vardhamānam puru hūtamindram svāhāḥ.

४. नैन्द्रं तद्वर्द्धमानं स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पुरुषा विश्वदेवाः स्वस्ति नस्ताक्ष्योरिष्ठनेमि स्वस्ति नः ॥ (यजुर्वेदे वैश्वदेवऋचौ)

4. Naindram tad-Vardhamānam svasti na Indro vriddhaśravāḥ svasti naḥ puruṣa viśva-dèvaḥ svasti nastākṣyo riṣṭha Nèmim svasti naḥ.

५. दधातु दीर्घायुस्त्वायबलाय वर्चसे सुप्रजास्त्वाय रक्ष रक्षारिष्ठनेमि स्वाहा ॥ (बृहदारण्यके)

5. Dadhātu dīrghāyusvāyabalāya varcasè su-prajāstvāya rakṣa rakṣā-riṣṭha Nèmi svāhā. (Brihad Araṇyakè)

६. ऋषभ एव भगवान्ब्रह्मा तेन भगवता ब्रह्मणा स्वयमेवाचीर्णानि ब्रह्माणि तपसा च प्राप्तः परं पदम् ॥ (आरण्यके)

6. Riṣabha èva bhagavān Brahma tèna bhagavatā brahmaṇā svayamèvācīrṇāni brahmaṇi tapasā ca prāpataḥ param padam

(Araṇyakè)

७. उपैति वीरं पुरुषमरुहंतमादित्यवर्णं तमसः पुरस्तात् ॥

7. Upaiti Vīram puruṣamaruhantamāditya varṇam tamasaḥ purastāt.

८. नाभिस्तु जनयेत्पुत्रं मरुदेव्यां महाद्युतिं ।
ऋषभं क्षत्रियज्येष्ठं सर्वक्षत्रस्य पूर्वजं ॥ १ ॥
ऋषभाद्भरतो जज्ञे वीरपुत्रशताग्रजः ।
अभिषिच्य भरतं राज्ये महाप्रव्रज्यमाश्रितः ॥ २ ॥

long before the so-called period of Avataras, a sort of religious cult associated with Lord Risabha and based upon Ahimsā Dhama must have been prevalent in India. Though Lord Risabha's activities were associated with Northern India it may be safely asserted that his cult was prevalent probably throughout India and beyond. The ground for such a statement is the account of the rise of Vidyādharas according to Jaina traditions. When Lord Risabha abdicated his kingdom in favour of his son, he

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8. Nābhistu janayèt putram Marudèvyām mahādyutim,
Risabham ksatriya jyèṣṭham sarva-kṣatrasya pūrvajam. 1

Riṣabhād-Bharato jajñè vīraputra śatāgrajaḥ,
Abhiṣicya Bharatam rājyè mahā-pravrajyamāśritaḥ. 2

९. इह हि इक्ष्वाकुकुलवंशोद्भवेन नाभिसुतेन मरुदेव्यानंदनेन महादेवेन ऋषभेण दशप्रकारो धर्मः स्वयमेवाचीर्णः केवलज्ञानलाभाच्च प्रवर्तितः ॥

(ब्रह्मांडपुराणे)

9. Iha hi Ikṣvāku kula vamśodbhavèna Nābhisutèna Marudèvya nandanèna mahādèvèna Riṣabhèṇa dasa-prakāro dharmaḥ svayamèvācirnaḥ Kèvala Jñāna lābhācca pravartitaḥ.

(Brahmāṇḍa Purāṇa)

१०. युगे युगे महापुण्या दृश्यते द्वारिकापुरि ।
अवतीर्णो हरिर्यत्र प्रभाते शशिभूषणं ॥ १ ॥

रेवताद्रौ जिनो नेमिर्युगादि विमलाचले ।
ऋषीणामाश्रमादेव मुक्तिमार्गस्य कारणम् ॥ २ ॥

पद्मासनसमासीनः श्याममूर्तिर्दिगंबरैः ।
नेमिनाथ शिवेत्याख्या नाम चक्रेऽस्य वामनः ॥ ३ ॥

११. वामनावतारे हि वामनेन रैवते श्रीनेमिनाथाग्रे बलिबंधनसामर्थ्यार्थं तपस्तेपे ॥

ईशो गौरीं प्रति—

१२. कलिकाले महाघोरे सर्वकल्मषनाशनः ।
दर्शनात् स्पर्शनादेव कोटियज्ञफलप्रदः ॥ १ ॥

portioned out the country to his decendants before adopting Tapas. He forgot to assign any territories to Nami and Vinami-two junior members-of the tribe. These appealed to him very late and through the intervention of one of the Dèvas, they were asked to settle down in the territory south of Vindhyā hills and found the kingdoms associated with the Vidyādharas. This trible

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उज्जयंतेगिरौ रम्ये माघे कृष्णचतुर्दशी ।
तस्यां जागरणं कृत्वा संजातो निर्मलो हरिः ॥२॥ इत्यादि

(प्रभास पुराणे)

10. Yugè Yugè mahā-puṇyā drśyatè Dvārikā puri,
Avatîrṇo Hari-r-yatra prabhātè śaśibhūṣaṇam (1)
Rèvatadrau Jino Nèmi-r-yugādi Vimalācalè,
Riṣinamāśramādèva mukti-mārgasya kāraṇam (2)
Padmāsana-samāsinaḥ śyama mūrti-r-digambaraḥ,
Nèminātha śivètyākhyā nāma cakrè'sya Vāmanaḥ (3)

11. Vāmanāvatārè hi Vāmanèna Raivatè Śrî Nèmināthāgrè Bali-bandhana sāmarthyārtham tapastèpè.

Iśo Gaurîm prati—

12. Kali-kālè mahāghorè sarva kalmaṣa nāśanāḥ,
Darśanāt sparśanādèva koṭi-yajña-phala-pradaḥ (1)
Ujjayanta girim ramyè māghè krishna caturdaśi,
Tasyām jāgaraṇam kritvā sanjāto nirmalo Hariḥ (2)

(Prabhāsa Purāṇè)

१३. कैलासे पर्वते रम्ये वृषभोऽयं जिनेश्वरः ।
चकार स्वावतारं यः सर्वज्ञः सर्वगः शिवः ॥ १ ॥

13. Kailāsè parvatè ramyè, Vriṣabho'yam Jinèśvaraḥ,
Cakāra svāvatāram yaḥ sarvajñaḥ svargagaḥ Śivaḥ.

(Śiva Purāṇè)

१४. अष्टषष्ठिषु तीर्थेषु यात्रायां यत्फलं भवेत् ।
आदिनाथस्य देवस्य स्मरणेनापि तद्भवेत् ॥ १ ॥

(नागपुराणे)

of Vidyādharas must therefore be considered as an allied trible to the Ikshvāku group to which Lord Riṣabha and Bharata belonged. These Vidyādhara kings who settled in South of India are supposed to be fore-fathers of the great Rāvaṇa who ruled over Laṅkā, and Vāli and Sugriva who had their kingdom in

14. Aṣṭaṣaṣṭhiṣu tīrthèṣu yātrāyām yat phalam bhavèt,
Ādināthasya dèvasya smaraṇènāpi tad bhavèt.

(Nāga Puraṇè)

१५. स्कंदपुराणे १८ सहस्रसंख्ये नगरपुराणे अतिप्रसिद्धनगरस्थापनादि-वक्तव्यताधिकारे भवावतार रहस्ये षट्सहस्रैः श्री ऋषभ चरित्र समग्रमस्ति तत्र ॥

स्पृष्ट्वा शत्रुंजयं तीर्थं नत्वा रैवतकाचलम् ।
स्नात्वा गजपदे कुंडे पुनर्जन्म न विद्यते ॥ १ ॥

पंचाशदादौ किल मूलभूमेर्दशोर्द्धभूमेरपि विस्तरोऽस्य ।
उच्चत्वमष्टैव तु योजनानि मानं वंदतीह जिनेश्वराद्रैः ॥ २ ॥

सर्वज्ञः सर्वदर्शी च सर्वदेवनमस्कृतः ।
छत्रत्रयाभिसंयुक्तां पूज्यां मूर्तिमसौ वहन् ॥ ३ ॥

आदित्यप्रमुखा सर्वे बद्धांजलय इदृशं ।
ध्यायन्ति भावतो नित्यं यदंघ्रियुग नीरजं ॥ ४ ॥

परमात्मानमात्मनं लसत्केवलनिर्मलम् ।
निरंजनं निराकारं ऋषभं तु महाऋषिम् ॥ ५ ॥

(स्कंद पुराणे)

15. Skanda-Purāṇè 18 sahasra saṁkhyè nagara purāṇè ati prasiddha nagara sthāpānadi vaktavyatādhikārè bhavāvatāra-rahasyè ṣaṭ sahasraiḥ Śrī Riṣabha caritra samagramasti tatra.

1. Spriṣṭvā Śatrunjayam Tīrtham natvā Raivatakācalam,
Snātva Gajapadè kuṇḍè puna-r-janma na vidyatè.

2. Pañcaśadadau kila mūlabhūmè-r-daśordha bhumèrapi vistaro'sya,
Uccatvamaṣṭaiva tu yojanāni mānam vandatiha Jinèśvarādrèḥ.

Kishkhindhā. Though Vālmīki Rāmāyaṇa described these as cannibalic Rākshasas and sub-human tribe of monkeys, the Jaina tradition is entirely different and describes them as highly cultured human tribes of Vidyādharas, consisting of two branches of which one is associated with Vāli and Sugriva of Kishkindhā. Jaina writers make it quite clear that the latter called Vānaras by Vālmiki is called so by a mistake due to a confusion. They had a Kapi-dhvaja, a monkey was inscribed on their banner for which they were called Vānara-dhvajas, in short Vānaras. The

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3. Sarvajñaḥ sarvadarśī ca sarva-dèva namaskritaḥ,
   Chatra trayābhisamyuktām pujyām mūrtimasau vahan.

4. Adityapramukhāḥ sarvè baddhāñjalaya driśam,
   Dhyāyanti bhāvato nityam yadāṅghri yuga nīrajam.

5. Parātmānamātnam lasat Kèvala-nirmalam,
   Niranjanam nirākāram Riṣabham tu mahā riṣim.

(Skanda Purāṇa)

The Mahābhārata, also, refers to the Jaina doctrine at several places. Comparatively speaking the referencess to Buddhism are much rarer. The reason of this is obvious. Jainism had been prevalent from much remoter times than Buddhism which therefore naturally was less often mentioned in the Mahābhārata.

In addition to this, some Mathurā Inscriptions bear testimony to the fact that, even then, Riṣabha-dèva was looked upon as the 23rd predecessor of Lord Mahāvīra in the line of Tīrthaṅkaras. These inscriptions were made about 600 years after the Nirvāna of Lord Mahāvīra. Had Lord Mahāvīra been the founder of Jainism we should have expected that the Jains of Mathurā would have dedicated their inscriptions to Mahāvīra and not to Riṣabha-deva. The underlying idea is that Jainism prevailed in India from the time of Riṣabha-deva, at least i e. long before Lord Mahāvīra.

According to Bhāgavat Purāṇa the origin of Jainism is attributed to Riṣabha-deva who flourished just in the beginning of the present period of Manu i. e. many crores of years ago.

point to be noted here is that the Jaina tradition that is found in all the Jaina works of Sanskrit and Tāmil, makes it clear that these Vidyādharas were followers of A-hiṁsā Dharma because of their association with Lord Riṣabha. As followers of A-hiṁsā Dharma, they were certainly worshippers of Jina and were deadly opposed to animal sacrifice which was prevalent about that time.

There is an interesting Chapter in Padma Purāna–the Jaina Rāmāyana–with the heading "Maruta yajña Dhvaṁsa Parva" the chapter dealing with the destruction of Yāga or animal sacrifice proposed to be performed under the patronage of Maruta. Rāvaṇa who was ruling in Laṅkā and who prevented any of animal sacrifice throughout his kingdom, comes to know of the elaborate preparation made by Maruta for conducting Yāga according to Brahmanic Vedic rites. He hastened to prevent this, destroyed all the preparations made therein, drove away the congregations from the place of Yāga-śālā, and issued strict orders to his officers not to permit any kind of sacrifice within his jurisdiction. This story clearly indicates the fact that these Vidyādhara kings who were in the South were of the Riṣabha cult and hence were strictly opposed to Vèdic sacrifice in the form of Yajña. This obviously explains why there was so much opposition between the so-called Rākṣasas of the South and Āryan invaders of the North and why the Āryan Rishis had to obtain armed help for the conduct of their Vèdic sacrifices as a protection against the interference by the Rākshasaś? Taking an impartial view of these Jaina traditions it would not be altogether wrong to suggest that throughout India there was prevalent the Riṣabha cult of A-hiṁsā, not only in the North India but also in the South. That the Riṣabha cult had been prevalent in

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This clearly shows that so early as 5000–7000 B.C. which is generally considered to be the latest time of the Vèdic period, the Tīrthaṅkaras were worshipped in India. This ought to convince anyone that Jainism dates from very remote antiquity and that it has prevailed in at least side by side with Hinduism long before Gautama Buddha was born.

North India long before the Aryan invasion is supported by the archeological research at Mohen-jo-daro and Harappa. The objects found there clearly point out the existence of culture and civilisation introduced by Lord Risabha–the Mahā Yogi. The abundance of the symbols of the Bull and the figures of Yogi, is a clear evidence of that nature of culture prevalent in that region. This may represent an indigenous culture or the culture of an earlier tribe of foreigners who came to India. The question may be left open.

Confining ourselves to South India, we may assert without contradiction that the Risabha cult must have been prevalent here long before the origin of Purānic Hinduism which supplanted Jainism in the South. Probably the Śaivite cult of the later Purāṇic age is a corrupt modification of the Risabha cult of the earlier age. According to Jaina tradition, the symbol or Lāncha-na for Lord Risabha is the Bull which according to Jaina Iconography is found inscribed even now in the "piṭha", on which the Idol of Risabha is put up. Risabha Lañchana-mark of the Bull-carved in the pedestal on which Risabha's idol is situated may easily be mistaken for Risabha–vāhana and the God above may be mistaken easily as Risabha, Rudra or Śiva Curiously, the term 'Śiva' is one of the names of Lord Risabha, and we have already mentioned that Mount Kailāsa was the place of Nirvāna of Lord Risabha. When we take these facts into consideration, it is obviously quite easy to change Risabha cult of of A–himsā to the Saivite cult of Rudra Śiva of the later day. But it is a deplorable thing that this change introduced an extremely regrettable form of religion. In place of Lord Risabha–the earlier Śiva–who was Sarva–Jīva Dayā–para, we have a Kapāli Śiva with a skull bone in his hand which is said to be drippling with blood. At one stroke the A–himsā Risabha cult is converted into a cult of Himsā giving sanction to Vèdic sacrifice involving slaughter of animals. This introduction of Kapālic cult in the South, is associated with the Hindu Revivalistic period of Thevara hymns, when a terrible religious animosity

sprang up between the Hindu Revivalist and the older representatives of South Indian Culture-the Śramaṇas. Any impartial reading of the Thevara hymns will bring out the fact that the Hindu opposition was mainly due to the condemnation by Jainas of the Vèdic sacrifice involving slaughter of animals.

The above account of prevalence of Jainism in the whole of India, would naturally imply the rejection of the theory that Jainism was introduced in the South, about the time of Chandragupta Maurya who with his Guru, Bhadra-bāhu-Swāmī the head of the Jaina Saṅgha-migrated to the South, to escape from horrors of a terrible famine in Northern India about 3 centuries prior to the Christian era. This short account will give an idea of the antiquity of the Jaina Faith in India.

We may also mention another fact which is borne out by Vèdic literature. The people who were dwelling in the countries of the Ganges-valley such as Kāsī, Kosala, Vidèha, and Magadha, though of Aryan origin, had fundamental differences in their Faith and social values, from the Kuru-pāncāla Āryans. They were condemned by the more orthodox western Aryans, because they were deadly opposed to animal sacrifice and were preaching the philosophy of the Atman as more important aspect of Dharma, than the Dharma associated with the Yajña. The group of philosophical literature under the name "Upaniṣads" has sprung from the Kṣatriya heroes of the Gangetic Valley to whom also belong the founder of Buddhism-Gautama Buddha-and also the last of Tīrthaṅkaras-Mahāvīra Vardhamāna.

Oriental scholars are generally of opinion that the Āryans who settled down in Indus Valley, came later into India and pushed earlier Āryans who were living there, towards the East. The theory of two different waves of invasions of Āryans not only implies two political groups but also two different cultural groups. The former group of Äryans according to our theory, were the followers of A-hiṁsā doctrines associated with Jainism, which probably was responsible for the springing up of Upani-

ṣads,–a new ātman cult accepted by the Aryans of the Gangetic Valley and which pushed to the back-ground as inferior and unimportant the cult of Vèdic sacrifice. Riṣabha-dèva, according to the traditional account, belongs to this group of Āryans. The tribe of Ikṣvāku is referred to in Ṛig-vèdic literature as an ancient tribe. Therefore, by the time the Āryans of the Indus Valley composed their hymns, these Ikṣvākus of which tribe Lord Riṣabha was the greatest hero, was considered an ancient clan and almost forgotten.

All these facts go to support our theory that even before the advent of the Āryans and the Vèdic hymns, there was an Āryan group in India from the Himālayas in the North to the island of Ceylon in the South, and who were characterised by an entirely different culture and civilisation mainly opposed to the other Āryan cult of Vèdic sacrifice.

In a later period of Medieval India, the later Aryan cult characterised by Vèdic sacrifice had a predominent influence and eclipsed completely the earlier Āryan cult associated with Lord Riṣabha and characterised by the doctrine of A–hiṁsā. This domination of Vèdic culture may be seen even in present day India as the main characteristic of Hindu Faith. Though the later revivalist cult of Hinduism successfully crushed out of India, the Buddhism and completely sub-ordinated Jainism, both being based upon A–hiṁsā doctrine, the revivalist Hindu cult of South-India still retains important marks associated with the previous A–hiṁsā cult. The very word "Śaivam" in Tāmil parlance means strict vegetarianism. The temple worship in the form of the worshipping the god with the flower instead of by sacrificing animals is also a characteristic of the earlier A–hiṁsā form of religion; Śaivism though modified and degraded by the influence of Kāpālikas still retains essential characteristics of the earlier Riṣabha cult which was the foundation of South Indian Religion.

Not only the Kāpālika faith had its influence on the older A–hiṁsā cult but also the *śaktaism* left its indelible mark on the earlier faith. Lord Riṣabha who was Yogīśvara was given a wife

and made a householder. Śakti–the wife of Rudra Śiva with a garland of skull bones, is consistent with Śiva the Kāpālika. The The old lord who was "Sarva-Jiva-dayā" para (compassionate towards all Living Beings)–the symbol of harmony of Love and Peace was made at one stroke Rudra, the terrible destroyer of the Universe. This may be enough for the historical survey of Jainism in South India.

Jainism is Highly Democratic.

The introduction of the Purāṇic Hindu cult of the revivalists not only brought in such a deplorable change in the religious ideal but also brought in an equally deplorable change in the social, organisation. According to Jainism, there was no Varṇāśrama Dharma as is associated with Purāṇic Hinduism. Lord Riṣabha when he organised the society on functional basis of trade, agriculture, and defense, did not introduce the sect of Brāhmins. Bharata, Lord Riṣabha's son and successor to the kingdom, felt the necessity of creating a new group of people to look after religious worship and propagation of higher Dharma. How he created the Brāhmin group is an interesting study. He devised a method of selecting the best men in the society who would pay unswerving loyalty to A-hiṁsā Dharma, and these were called Brāhmins not by birth but because of qualification, and they were ordained to be the custodians of religious ceremonies and the propagation of religious Dharma. Thus the differentiation in social organisation according to Jainism is entirely due to qualification and not to birth. Even a low born Cāṇḍāla if he had necessary qualification, had the chance of being considered the highest in society. That such was the organisation of society in the South, is borne out by Tāmil literature. Ancient Tāmil literature has two distinct words–one to designate the Brāhmin by birth, and the other to designate the Brāhmin by qualification. The former is always referred to as Parpan and the latter because of his loyalty to A-himsā Faith, is called Andanar. The definition in Kural of an Andanar as one who is of the A-hiṁsā Faith, and who is characterised by his love and sympathy to

all living creatures, is an evidence in support of this view. The social organisation based upon culture and qualification has, at one stroke, been converted to the Varṇāśrama Dharma claiming superiority merely on the ground of birth. Thus, South India not only lost its noble religion of A-hiṁsā, but also lost its democratic organisation of society, and instead voluntarily submited to a form of social slavery from which it has not been able to liberate itself in spite of strenuous efforts made by it in recent years.

The revivalists introduced a form of social serfdom in place of the noble social democracy of the earlier days. In this connection, it will not be out of place to mention that the Tāmil term " Aram " which is considered to be a translation of the sanskrit term Dharma has nothing to do with Varṇāśrama, which is the only meaning of the term Dharma in Hindu Dharma Śāstra.

: 2 :

Most of the religions of the world however, have only dogmas and myths to offer in place of the scientific thought which alone can satisfy the demands of reason, and from which alone can flow the desired good under all circumstances. Jainism differs from all other so-called religions in so far as it is a perfectly accurate, definite, and exact science free from misty and mystic ritual, unholy superstition, and fear-engendering devotion. It does not ask its devotees to accept its teaching on the authority of anything other than Reason, and invites all to understand the nature of the subject before pinning their faith on it.

To begin with, Jainism explains the nature of happiness which all are a-thirst for. It is obvious that sensual pleasures do not satisfy the Soul however much they might tickle the senses for the time being-Sensual pleasure is essentially im-permanent, depends on contact with other things and bodies, invitnes trouble and pain in its obtainment, creates worry and uneasiness after its experience, leads to strife with those who happen to be engaged in the pursuit of the same object as ourselves, and gives rise to misery in old age, and on the impairment of the senses

on which alone its enjoyment depends. No one who has analysed his feelings can possibly find anything in common between the ideal of happiness which he seeks and the sensusl gratification described above. What one really wants is the happiness which the *gods* enjoy–undying, un–abating, soul-enrapturing happiness–not the temporary gratification of lust but the exhilarating rhythm of ecstacy, delight or Bliss whatever it might be called.

This ecstatic delight which is neither evanescent nor the source of sorrow and pain, like the gratification of sensual lust, is really the nature of the Soul, though through ignorance it is unaware of the fact. The proof of this is to be found in the fact that the pleasure one experiences on the successful performance of some task, comes from within and is independent of the senses. Analysis reveals the fact that the essence of this kind of happiness lies in the notion of freedom, so that whenever the soul is freed from some irksome duty–obligation or restraint–and kinds of activities except the unrestrained "pulsation" of freedom, are only the different forms of "bondage", its natural *de–light* (from de, intense, and light, lightness) hence, freedom at once manifests itself.

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*The origin and development of the Jaina sect is a subject on which some scholars still think it safe to speak with a sceptical caution though this seems little warranted by the present state of the whole questiou; for, a large and ancient literature has been made accessible and furnishes ample materials for the early history of the sect to all who are willing to collect them. Nor is the nature of these materials such as to make us distrust them.

We know that the Sacred Books of the Jainas are old, avowedly older than the Sanskrit literature which we are accustomed to call classical. Regarding their antiquity, many of those books can vie with the oldest books of the Northern Buddhists. As the latter works have been successfully used as materials for the history of Buddha and Buddhism, we can find no reason why we should distrust the sacred books of the Jainas as an authentic source of their history. If they were full of contradictory statements or the dates contained in them would lead to contradictory conclusions, we should be justified in viewing all theories based on such materials with suspicion. But the character of the Jaina literature differs little in this respect also from the Buddhistical at least from that of the Northern Buddhists. How is it, then, that so many writers are inclined to accord a different age and origin to the Jaina sect from what can be deduced from their own literature? The obvious reason is the similarity, real, or apparent which European scholars have discovered between Jainism and Buddhism. Two sects, which have so much in common, could not, it was thought, have been independent from each other, but one sect must needs have grown out of or branched off from the other. This a priori opinion has prejudiced the discernment

* From Introduction to Jaina Sutras. Vol. XXII. Acārāṅga Sūtra & Kalpa Sūtra–Sacred Books of the East Vol. XXII Oxford. 1884.

of many critics and still does so. In the following pages I shall try to destroy this prejudice and to vindicate that authority and credit of the sacred books of the Jainas to which they are entitled. We begin our discussion with an inquiry about Mahāvīra the founder or at least the Last Prophet of the Jaina Church. It will be seen that enough is known of him to invalidate the suspicion that he is a sort of mystical person invented or set up by a younger sect some centuries after the pretended age of their assumed founder.

2. Prof: WEBER.

Though most scholars do not go the length of denying that Mahāvīra and Buddha were different persons, yet some will not admit that this decides the question at issue. Professor Weber in his learned treatise on the Literature of the Jainas* says that he still regards "the Jainas merely as one of the oldest sects of Buddhism. 'According to my opinion' he writes 'this is not precluded by the tradition about the origin of its founder having partly made use of another person than Buddha Sākyamuni; nay even of one whose name is frequently mentioned in Buddhist legends as one of Buddha's contemporary opponents. This rather suggests to me that the Jainas intentionally disowned Buddha, being driven to this extremity by the animosity of the sect. The number and importance of coincidences in the tradition of either sect regarding their founders is on the whole over-whelming."

Professor Weber's last argument the very one on which he seems to base his theory, has, according to my opinion, been fully refuted by our preceding inquiry. This theory, in itself, would require the strongest proof before we could admit it as even probable. Generally, heterodox sects claim to be the most authentic and correct interpreters of the words and tenets of their founders. If a sect begins to recognise another authority than that of the original founder of the main church, it either adopts another faith already in existence or starts a new one. In the

* Indische Studien XVI 210.

first case, the previous existence of the Jaina Faith in some form or other has to be admitted; in the second, we must suppose that the malcontent Buddhists searched in their scriptures for an opponent of Buddha, on whom they might foist their heretical theories-a course in which they were not followed by any other of the many sects of Buddhism. Now, granted for argument's sake, that they really did what they are charged with, they must have proceeded with the utmost dexterity, making use of and slightly altering all occasional hints about the Niganthas and Nātputta which they were able to hunt up in their ancient scriptures, inventing new facts and fabricating documents of their own, which, to all, not in the secret, would seem just as trust-worthy as those of their opponents. Indeed, the Buddhistical and Jaina traditions about Mahāvîra, the circumstances in, and the people with whom he lived, so very well tally with, complete, and correct each other, that the most natural and plausible way to account for this fact, which our preceding inquiry has established, seems to be that both traditions are in the main, independent of each other, and record what, at the time of their attaining a fixed form, was regarded as historical truth.

3. Prof: LASSEN.

We shall now consider the resemblance between Buddhism and Jainism which has struck so many writers on this topic and greatly influenced their opinion regarding their mutual relation.

Professor Lassen adduces four points of coincidence which, according to his opinion, prove that the Jainas have branched off from the Buddhas. We shall discuss them one after the other.

Both sects give the same titles or epithets to their prophets: Jina, Arhat, Mahāvîra, Sarvajña, Sugata, Tathāgata, Siddha, Buddha, Sambuddha, Parinivrita, Mukta etc. All these words occur more or less frequently in the writings of both sects, but there is this difference, that with the exception of Jina, and perhaps Śramaṇa, the preference is given to some set of titles

by one sect, and to another set by the rival sect. e.g. Buddha, Tathāgata, Sugata, and Sambuddha are common titles of Śākya Muni, and are only occasionally used as epithets of Mahāvîra. The case is exactly reverse with regard to Vîra and Mahāvîra, the usual titles of Vardhamāna. More marked still is the difference with regard to Tîrtha-kara-meaning prophet with the Jainas-but founder of an heretical sect with the Bauddhas. What then may be safely inferred from the peculiar choice which either sect made from these epithets and titles? That the Jainas borrowed them from the older Buddhists? I think not. For, if these words had once been fixed as titles or gained some special meaning beyond the one warranted by etymology, they could have been adopted or rejected. But it was not possible that a word which had acquired some special meaning should have been adopted but used in the original sense by those who borrowed it from the Buddhists. The most natural construction we can put on the facts is, that there was and is, at all times, a number of honorific adjectives and substantives applicable to persons of exalted virtue. These words were used as epithets in their original meaning by all sects; but some were selected as titles for their prophets-a choice in which they were directed either by the fitness of the word itself or by the fact that such or such a word was already appropriated by heterodox sects as a title for their highest authority. Thus, the etymological meaning of Tîrtha-kara is founder of a religion,-prophet and accordingly this title was adopted by the Jainas and other sects, whereas the Buddhists did not adopt it in this sense but in that of an heterodox or heretical teacher, showing thereby their enmity towards those who used Tîrtha-kara as an honorific title. Again, Buddha is commonly used in about the same sense as Mukta-that is a liberated soul-and in this meaning it is still employed in Jaina writings, whilst with the Buddhists, the word has become a title of their prophet. The only conclusion which might be forced from these facts, is that the Buddhists at the time when they formed their terminology were opponents of the Jainas, but not vice versa.

Lassen, as a second argument in favour of the priority of Buddhism adduces the fact that both sects worship mortal men-their prophets-like gods and erect statues of them in their temples. As Buddhism and Jainism excepted none of the many sects, the founders of which pretended, like Buddha or Mahāvīra, to Omniscience and Absolute Perfection, have continued long enough to come within the reach of our knowledge-and all or many of them may, for aught we know, have given the same divine honours to their saints as the Buddhists and Jainas did to their own prophets-it cannot be alleged that the practice of the Buddhists rather than of any other sect was imitated by the Jainas or vice verse. On the contrary, there is nothing in the notion of Buddha that could have favoured the erecting of statues and temples for his followers to worship them, but rather, much that is inconsistent with this kind of adoration; while the Jainas commit no inconsistency in worshipping Mahāvīra in his apotheosis. But I believe that, this worship had nothing to do with original Buddhism or Jainism, that it did not originate with the monks but with lay community when the people in general felt the want of a higher cult than that of their rude deities and demons, and when the religious development of India found in the Bhakti the supreme means of Salvation. Therefore, instead of seeing in Buddhism the originals and in the Jainas the imitators, with regard to the erection of temples and worship of statues, we assume that both sects were, independently from each other, brought to adopt this practice by the perpetual and irresistible influence of the religious development of the people in India.

The *third* point of resemblance between both sects, the stress which is laid on the A-hiṁsā or not killing of living beings, will be treated more fully in the sequel.

For this reason, I quickly pass over to Professor Lassen's fourth argument viz that the Buddhists and Jainas measure the history of the world by those enormous periods of time which bewilder and awe even the most imaginative fancy. It is true

that regarding this, the Jainas out-do the Buddhists, but they have the idea of such periods in common not only with the latter but also with the Brāhmans. The main features of the chronolo gical system of the Jainas equally differ from those of the Buddhists as from those of the Brāhmans. For, it is impossible to derive the Utsarpiṇi and Avasarpiṇi eras with their six Aras from the Buddhistic four great and eighty smaller Kalpas, which are as it were the acts and scenes in the drama of the successive creations and dissolutions of the Universe, nor frım the Yugas and Kalpas of the Brāhmans. I am of opinion that the Buddhists have improved on the Brāhmanic system of the Yugas, while the Jainas invented their Utsarpiṇi and Avasarpiṇi eras after the model of the day and night of Brahmā.

: 4 :

After having made a careful inquiry about the resemblances of Jainism Buddhism and Brāhmanism, relating to the argments of Dr. Colebrooke, Prof. Bühler, Professor Weber, Professor Lassen, and Mr. Barth* with regard to the nature of intrinsic principles, the Vows, Rules of Conduct for Ascetics and lay-men, Dvādaśaṇgī, Composition of Sacred Books, Redaction of Canons and a number of other minor subjects the learned Professor Dr. Hermann Jacobi concludes :-"Our discussion which we here close, has, I hope proved that the development of the Jaina church has not been at any time, violently interrupted by some very extraordinary events; that we can follow this development from its tru beginning through its kifferent stages and that Jainism is as much independent from other sects especially from Buddhism, as can be expected from any sect. We must leave to future researches to work out the details, but I hope to have removed the doubts entertained by some scholars, about the independence of the Jaina religion and the value of its sacred books as trustworthy documents for the elucidation of its early history. June 1884.— Münster, Westphalia.

*Revue del' Historie des Religions. Vol. III pp. 90

Is Jainism a Branch of Buddhism?* 1906

For too long a time, Jainism used to be considered as one of the branches-perhaps the most ancient-of Buddhism-and as a result it was reproached for want of originality. This opinion had been maintained by scholars of the very highest eminence amongst others Lassen and Weber. It must be admitted that the arguments of Lassen and others appear to-day puerile, and Dr. Herman Jacobi has done them full justice.

LASSEN.

1. "Jains, like the Buddhists", Lassen urged first of all, "give to to, their prophets, the same title and the same honorific epithets e. g. Siddha, Buddha, Jina, Arhat, Tathāgata, Sarvajña, Sugata etc." But these names are peculiar neither to Jainism nor to Buddhism. They are a part of the general terminology of India to describe a being who has achieved the Final Emancipation. Besides, in this series of synonymous terms, the Jains, like the Buddhists, have made a sort of choice and the choice is not identical.

The Buddha, besides this adjective which has become almost his personal attribute is called in addition Tathāgata or *Sugata.* On the contrary, the twentyfourth prophet of Jainism, Vardhamāna has received in general the name of Mahāvīra or of Vīra. Like the other prophets-his predecessors-he is also a Tīrthaṅkara and this latter designation, honorific with the Jains is described among the Buddhists-the founder of a heretical sect-an opposition which shows distinctly how much the two religions, even in their terminology, are far from similar.

2. "The Jains and the Buddhists, worship their prophets in the same way as gods, erect their idols and make a cult of them."

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* From an Essay on Jaina Biblography by M. Guerinot of Paris. (1906)

This cult is a result of the historical development of the two religions. At first, the followers of the former as well as the latter religīon contented themselves with a homage to Buddha, to Mahāvîra, and to several of their predecessors. Later on, the laity began to preponderate over the Monks accustomed to Brāhmanical gods, as well as, to the feasts and ceremonies observed in their honour, and when these changed their religion to Jainism, they did not abandon the usages to which they were habituated, and thus was introduced in Jainism and Buddhism, that species of idolatry which we observe to-day.

3. " The Jaina Ethics is rendered similar to the Buddhist system by the famous doctrine of "A-hiṁsā" which emphasises the respect to be observed for every living being.

On this point, the Jains have shown themselves more rigorous than the Buddhists. And more-over, bot hthe former, as well as, the latter have formed the moral precept from the Brāhmanical religion.*

4. Lastly-the computation of Time, among the Jains as well as among the Buddhists, is by enormous periods. " Is not this, says Lassen, a positive proof that the former have copied the latter ?

Here again both have followed the example furnished by the Brāhmanas. And, as regards the details, the two doctrines are entirely different. We know that the Jains divide Time in two (recurring) cycles of *Utsarapiṇi* and the Avasarpiṇi. This is quite different from the four great Kalpas-or ages of this Universe and the eight smaller Kalpas of the Buddhists.

WEBER

Weber, on his side, accords priority to Buddhism over Jainism, basing his conclusions on the numerical resemblances which

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* The only comment a Jaina scholar can make in this connection is that, Analogy is not Identity.

he declared he had observed between the two religious. Are these analogies really so numerous? They are principally either in reference to the times of Mahāvīra and of Buddha, or with regard to the doctrines.

As regards the first of these, the list of similarities is easy to make out (a) Mahāvīra, like Buddha was of the kṣatriya caste. (b) Both of them abandoned the honorific stage to which they were entitled by birth in order to lead the severe life of the ascetic.

But how many from amongst their contemporaries became mendicant Monks? And also, we know that most of these monastic orders appealed strongly to the kṣatriyas by a reaction against the exclusiveness of the Brāhmanas. On the other hand, the differences between the life of Mahāvīra and that of Buddha are much more numerous. Here are a few of the most important ones:—

Mhāvīra	Buddha
1 Born at Vaiśāli in 599 B. C.	Born at Kapilvastu about 557 B. C.
2 His parents lived to a good age.	His mother died soon after giving him birth.
3 Assumes ascetic life with the consent of relatives.	Makes himself a Monk against the wishes of his father.
4 His preparation in the ascetic life lasts for twelve years.	Obtains illumination at the end of five years only.
5 Dies at Pāwā in 527 B. C.	Dies at Kusinagara about 488 B. C.

Thus it seems scarcely possible to relegate Mahāvīra to the domain of myths, if you consider the Buddha to be a historical personage. They both, no doubt, existed and their careers differed as much as it was possible for two contemporaries of the

same origin, living under similar conditions, and pursuing an analogous aim.

II As regards doctrinal differences, they are not less characteristic. They are to be found in the fundamental dogmas and bring out in distinct relief, the originality of Jainism as compared to Buddhism.

Of course on either side, the question is as to religious atheists who have banished from their systems all idea of a *Personal* Creative God. A Jain gives his faith to the Jainas and the Buddhist to the Buddhas. The Jinas and the Buddhas resemble each other and appear at determined periods. This means that both the former and the latter re-call the ancient Hindu conception of the Avatāras But while the Buddhists recognize 25 Buddhas, the Jains recognize only 24 Jinas. What does this mean if not that the Buddhists must have come little later than the Jains–and that they have enriched their system as compared with their rivals.

And even if we admit, from the point of view of mythology, the most complete analogy between the two religions, we will be obliged to differentiate them from the philosophical and doctrinal points. The Buddhist theory, for instance has nothing to correspond to the Jaina conception of Knowledge and the five degrees there-of. Besides, we know how different is the system of metaphysics based on the doctrine of "may be" the Syādvādas as opposed to the negative doctrine of the Śunya-vāda. Lastly if the universe is uncreated and eternal both for the Buddhists and for the Jains, its conception as formulated by the former is totally different from that described by the latter. Here we shall consider how the Jains while rebelling against the Brāhmaṇa exclusiveness, have still retained the secularising notion of the Hindus.

We have noticed already that, it was for India, an ancient principle–universal and supreme as regards the *ātman* or *soul* and the Brāhmaṇa. Every Indian System of Philosophy is per-

vaded by it. Jainism also agreeing with them on this point admits the Atman–the Soul. Buddhism on the other hands criticises and rejects it.

The substance of the world for the Jains is the Jiva or the Living Being or the Soul. This is Ātman described by another term and thereby we get the closest similarities between the Jaina system and the Vèdānta or the Sānkhya system. For these systems, however, the *Ātman* is co-extensive, with the universe; while for the Jains, the Jîva is limited, and the Soul is in every being, in every object; it penetrates and animates the lowest particle of dull matter.

In another instance also, Jainism displays an affinity with the other orthodox religions. In the later system, as well as, in the earlier ones the notion of Quality disappears in some measure absorbed by the notion of substance.

According to the Jains, not only the Jîva and the Matter are substances but also Time and Space as well as Dharma and A–dharma. Invain will you search elsewhere than in Jainism for the theory which thus considers as substances Dharma (or Righteousness ?) and its opposite*

* These two substances–Dharma and A–dharma–are all throughout by the Western scholars of eminence like Dr. Jacobi and others, and by the Indian scholars like Prof. Manilāl Nabhoobhāi, interpreted incorrectly as here and hence they betray their ignorance.

Dharma, though in a popular sense means, merit, and A–dharma, demerit–they are here taken as substances. "Dharma is a material force in the universe by which alone, the act of movement is possible. From the swiftest movement of electricity to the slowest movement imaginable, it is through "Dharma" that it is possible. Nothing in nature has in itself the power of movement, which only comes through the aid of Dharma–being one of the elements of Nature.

The doctrine in which Buddhism and Jainism resemble each other, to the point of confusion is that of Karma and the Metempshychies (or the changes of existences ?) This analogy however, will not permit us to draw any conclusion in favour of or against the one or the other. On this point, both had a common model-Brāhmaṇism. They could not afford to refuse it without risking too great an alienation from the Hindu Thought-To act, to suffer, to die, to be re-born and to reach to the Final Emancipation-this was as we know, the usual mode of philosophical speculation at the time

However, to be freed from the Karman, the means are various; and here too Jainism and Buddhism though quite agreed as to the goal to attain, follow different ways to arrive there. The moral precepts inculcated by the Buddhists, are ten, the last six of which are of a secondary nature and concern points of detail. The first four, on the other hand, form the essence of Buddhist Ethics. Not to kill, not to lie, not to steal, and to remain chaste. These were imposed upon the Brāhmaṇa anchorites and it is from these last that the Jaina and Buddhist Monks have borrowed them. But for the Jains there is a fifth precept viz To renounce everthing. This last is not found in the Buddhist Ethics and it gives the Jaina system that character of severity

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A-dharma is a fine Matter or Non-soul, which is a force opposite to Dharma; i. e. a force through which everything in the universe stops. Had this element been absent from nature, all things would have been in perpetual motion. Thus these substances may be readily described, but it is very difficult to translate them into proper words on account of there being no proper terminology. However they may be, though roughly and insufficiently translated by words like "Substratum of motion" and "substratum of rest" respectively.

It may be noted, to the credit of Dr. Jacobi that he has now seen his this mistake as appears from the correspondence and lectures during his recent stay in India-August September 1914.

which we have already noticed. It is, in fact, the principle of that asceticism which the Jains practise and which they push very often to the extreme limit–the suicide by Inanition. The Buddhists are more indulgent to themselves. Without falling into that laxity, with which their rivals sometimes reproach them, they keep themselves from the opposite extremity and exert themselves to observe the reasonable mean in conformity with human nature. For them, as for Aristotle, virtue consists in the just mean.

There is one last point to which we should draw attention. It is about the definition of "Nirvāṇa" As regards Buddhism it is generally admitted with Oldenberg that "the orthodox doctrine of the ancient community expressly demanded from its followers, the complete renunciation of the attempt to know the existence or the non–existence of the Being perfectly emancipated."

The Jains are, in truth, less reseived and less discreet. It was the apostle Sudharman ? (rather Indrabhūti Gautama) who according to the Uttarādhyayana Sūtra, made to Kèsin-a disciple of Pārśva, this beautiful reply: "The Nirvāṇa is the surest happiest, peacefullest place which the Great Sages attain to."

Buddhism and Jainism may, then, resemble. Their analogies are explained by the circumstances and conditious in which they have become rooted. But they differed on too many points–and these are the most important–to allow any one to consider the latter as derived from the former.

Jainism has that much only in common to Buddhism which they both owe to Brāhmaṇism; and except these, it has a right to claim for itself independence and originality."

(From an Essay on Jaina Bibliography by M Guerinot of Paris. Paris 1906.

The Metaphysics and Ethics of the Jainas. 1908

By

Dr. Hermann Jacobi.

All who approach Jaina philosophy will be under the impression that it is a mass of philosophical tenets not upheld by one central idea and they will wonder what could have given currency to what appears to us an unsystematical system. I myself have held and given expression to this opinion but I have now learned to look at Jaina philosophy in a different light. It has, I think, a metaphysical basis of its own which secured it a distinct position apart from the rival systems both of the Brāhmaṇas and of the Buddhists. This is the subject on which I would engage your attention for a short space of time.

Jainism, at least in its final form which was given it by its last prophet-the twenty-fourth, Tîrthankara Mahāvîra took its rise, as is well known in that part of Eastern India where in an earlier period, according to the Upaniṣads, Yājñavalkya had taught the doctrine of Brahman and Ātman, as the permanent and absolute Being and where the Mahāvîra's contemporary and rival-Gotama the Buddha-was preaching his Law, which insisted on the transitoriness of all things. Jainism, therefore, had to take a definite position with reference to each of these mutually exclusive doctrines, and these, it will be necessary to define more explicitly.

The one great truth which the authors of the Upaniṣads thought to have discovered and which they are never weary of exalting is that, underlying and upholding from within all things, physical as well as psychical, there is one absolute permanent Being, without change and with none other like it. The relation between this absolute Being and existent matter has not clearly been made out by the authors of the Upanisads, but all unprejudiced readers will agree that they looked on the phenomenal

world as real. On this point, the different schools of Vèdāntists arrived at different conclusions, which, however need not detain us here.

In opposition to this Brāhmanical doctrine of absolute and permanent Being, Buddha taught that all things are transitory; indeed his dying words were that all things that are produced must perish. The principal heresy, according to the Buddhists is the Ātmavāda i. e. the belief that permanent being is at the bottom of all things; they are, as we should say, but phenomena or as Buddha expressed it, *dharmas*; there is no *dharmin*, no permanent substance of which the dharmas could be said to be attributes.

Thus the Brāhmans and Buddhists entertained opposite opinions ou the problem of Being because they approached it from two different points of view. The Brāhmanas exclusively followed the dictates of pure reason which force us to regard Being as permanent, absolute, and uniform; the Buddhists on the other hand, were just as one-sided in following the teaching of common experience according to which existence is but a succession of originating and perishing. Either view, the priori view of the Brāhmans and the a posteriori view of the Buddhists is beset with many difficulties, when we are called upon to employ it in explanation of the state of things as presented to us by our consciousness; difficulties which cannot be overcome without a strong faith in the paramount truth of the principle adopted.

The position taken by the Jainas towards the problem of Being is as follows :-Being, they contend, is joined to production, continuation and destruction (sad utpāda-dhrauvya-vināśa yuktam) and they call their theory, the Theory of Indefiniteness (anèkānta-vāda) in contradiction to the theory of permanency (nitya-vāda) of the Vèdāntists and to the theory of transitoriness (vināśa-vāda) of the Buddhists. Their opinion comes to this. Existing things are permanent only as regards their substance, but their

accidents or qualities originate and perish. To explain :-Any material thing continues for ever to exist as matter; which matter, however, may assume any shape and quality. Thus clay as substance may be regarded as permanent but the form of a jar of clay or its colour may come into existence and perish.

The Jaina theory of Being appears thus to be merely the statement of the common-sense view, and it would be hard to believe that great importance was attached to it. Still, it is regarded as the metaphysical basis of their philosophy. Its significance comes out more clearly when we regard it in relation to the doctrines of Syādvāda and of the Nayas.

Syādvāda is frequently used as a synonym of Jaina Pravacana (e. g. at a later date in the title of a well-known exposition of the Jaina philosophy, entitled Syād-vāda Mañjari) and it is much boasted as the saving truth leading out of the labyrinth of sophisms.* The idea uuderlying the Syād-vāda is briefly this:-Since the nature of Being is intrinsically indefinite and made up of the contrary attributes of originating, continuance and perishing, any proposition about an existing thing must, somehow, reflect the indefiniteness of Being i. e. any metaphysical proposition is right from one point of view, and the contrary proposition is also right from another. There are according to this doctrine, seven forms of metaphysical propositions, and all contain the word syāt e. g. *syād asti sarvam, syād nāsti sarvam* Syāt means "may be" and is explained by *katham cit* which in this connection may be translated "some how". The word *syāt* here qualifies the word *asti* and indicates the indefinitness of Being (or asti-tvsm). For example we say, a jar is somehow i. e. it exists if we mean thereby that it exists as a jar; but it does not exist somehow, if we mean thereby that exists as a cloth or the like.

The purpose of these seeming truism, is to guard against the assumption made by the Vèdāntists that Being is one with-

* Dr. Jacobi possessed very scant knowledge of Syad-vāda.

out a second, the same in all things. Thus we have the correlative predicates asti (is) and is not (nāsti) A third predicate is inexpressible (avaktavya); for existent and non-existent (sat and asat) belong to the same thing at the same time and such a co-existence of mutually contradictory attributes cannot be expressed by any word in the language. These three predicates variously combined make up the seven propositions or sapta-bhangas of the Syād-vāda. I shall not abuse your patience by discussing this doctrine at length; it is enough to have shown that it is an outcome of the theory of indefiniteness of Being (anèkānta-vāda); and to have reminded you that the Jains believe the Syād-vāda to be the key in the solution of all metaphysical questions.

The doctrine of the Nayas which I mentioned before, is, as it were, the logical compliment to the Syād-vāda. The *nayas* are ways of expressing the nature of things; all these ways of judgement are, according to the Jainas, one-sided and they contain but a part of the truth. There are seven nayas, four referring to conception, and three to words. The reason for this variety is that Being is not simple, as the Vèdāntists believe but is of a complicated nature, therefore, every statement and every denotation of a thing is necessarily incomplete and one-sided; and if we follow one way only of expression or of viewing things, we needs must go astray.

There is nothing in all this which sounds deeply speculative; on the contrary the Jaina theory of Being seems to be a vindication of common sense against the paradoxical speculations of the Upaniṣads. It is also, but not primarily directed against the Buddhistic tenet of the transitoriness of all that exists. We cannot, however, say that it expressly and consciously combats the Buddhistic view or that it was formulated in order to combat it. And this agrees well with the historical facts that Mahāvīra came long after the original Upaniṣads but was a contemporary of Buddha. He was obliged, therefore, to frame his system so as to exclude the principles of Brāhmanical speculation, but his

position was a different one with regard to the newly proclaimed system of Buddha.

I have not yet touched on the relation between Jain philosophy on the one hand, and Sānkhya-Yoga on the other. We may expect a greater community of ideas between these systems since both originated in the same class of religious men viz the ascetics known as Śramaṇas or to use the more modern term Yogins. As regarks the practice of asceticism, the methods and the aims of Yoga, it has long been proved that the Yoga of Brāhmaṇas, Jainas and Bauddhas, are closely related to each other and there can be no doubt they have all developed from the same source. But I am now concerned only with those philosophical ideas which have a connection with ascetic practice and form tha justification there of.

Now, the Sānkhya view as to the problem of Being is clearly a kind of compromise between the theory of the Upaniṣads and what we may call the common-sense view. The Sānkhyas adopt the former with regard to the souls or puruṣas which are permanent and without change. They adopt the latter when assigning to matter or *prakriti* its character of unceasing change. The Sānkhyas contend that all things besides the souls or puruṣas are products of the one Prakriti or primieval matter and similarly the Jainas teach that practically all things besides the souls or jīvas are made up of Matter *pudgala* which is of only one kind and is able to develop into every thing. It will thus be seen that the Sānkhyas and Jainas are at one with regard to the nature of matter; in their opinion matter is something which may become anything.

This opinion, it may be remarked, seems to be the most primitive one; not only was it entertained by the ancients but aloo it underlies the universal belief of transformation occurring in the natural course of things or produced by sorcery and spells. This is a point I wish to make, that the Sānkhyas and Jainas started frpm the same conception of matter but worked it out on different lines. The Sānkhyas teach that the products of

Prakriti are evolved in a fixed order, from the most subtle and spiritual one (Buddhi) down to the gross elements and this order is always reproduced in the successive creations and dissolutions of the world.

The Jainas on the other hand, do not admit such a fixed order of development of Matter (pudgala) but believe that the universe is eternal and of a permanent structure. According to them, Matter is atomic and all material changes are really going on in the atoms and their combinations. A curious feature of their atomic theory is that the atoms are either in a gross condition or in a subtle one and that innumerable subtle atoms take up the space of one gross atom. The bearing of this theory on their psychology I shall now proceed to point out. But I must premise that the Jainas do not recognize a psychical apparatus of such a complex nature as the Sānkhyas in their tenet concerning Buddhi, Ahamkāra, Manas and the Indriyas. The Jaina opinion is much cruder and comes briefly, to this. According to the merit or demerit of a person, atoms of a peculiar subtle form which we call *karma* matter, invade his soul or jîva filling and defiling it, and obstructing its innate faculties. The Jainas are quite out-spoken on this point, and explicitly say that *karman* is made up of matter (pudgalikam karmam). This must be understood literally, not as a metaphor as will be seen from the following illustrations. The soul or jîva is extremely light and by it self it has a tendency to move upwards, but it is kept down by the Karma matter with which it is filled. But when it is entirely purged of karma matter at Nirvāṇa, it goes upwards in a straight line to the top of the Universe the domicile of the the released souls. To take another example:–The karma matter within a soul may assume different conditions. It may be turbulent as mud in water which is being stirred; or it may be inactive as mud in water when it has settled at the bottom of a basin; or it may be completely nentralized as when the clear is poured off after the mud has been precipitated. Here again it is evident that Karma is regarded as a substance or matter, though of an infinitely more subte nature than the impurities of

water referred to in the illustration. As a third instance I will refer to the six Leśyās or complexions of the souls, ranging from deepest black to shining white colours which we common mortals cannot perceive with our eyes. This doctrine was shared also by the Ājīvikas, on whom Dr. Hoernle* has thrown so much light. These colours of the soul are produced on it by the *karman* which acts as a colouring substance. Here also the material nature of *karman* is quite obvious.

To return from this digression, the karma matter that enters the soul is transformed into eight different kinds of karman about which I shall have to say a word presently. This change of the one substance into eight varieties of karman is likened to the transformation of food consumed at one meal into the several fluids of the body. The Karma matter thus transformed and assimilated builds up a subtle body which invests the souls and accompanies it on all its transmigrations, till it enters Nirvāna and goes up to the top of the Universe. This subtle body or *kārmaṇa śarīra* is obviously the Jaina counterpart of the sūkṣma śarīra or liṅga śarīra of the Sāṅkhyas.‡ In order to understand the functions of this subtle body, or *kārmaṇa śarīra,* we must take a summary view of the eight kinds of Karman of which it is composed. The first and second (jñānāvaraṇiya and darśanāvaraṇiya) obstruct knowledge and faith; which are innate faculties of the soul or jīva; the third (mohaniya) causes delusion especially the affections and passions; the fourth (vèdaniya) results in pleasure and pain; the fifth (āyuṣka) assigns the length of life to the person in his present birth; the sixth (nāma) furnishes him with all that belongs to him as an individual; the seventh (gotra) makes him a member of the class or genus which he is to belong to; the eighth (antarāya) produces hindrances to the realization of his virtues and powers.

* Encyclopoedia of Religions and Ethics. Vol. I pp. 259 sq.

‡ The Jainas recognize four different subtle bodies; see Tattvārth ii 37 sq.

Each of these eight kinds of karman endures for a certain period of varying length with which it must take its proper effect. Then, it is expelled from the soul,-a process which is called *nirjarā*. The opposite process-the influx of Karman into the Soul-is called Āśrava-a term well-known also to students of Buddhism. The occasions for āśrava are the actions of the body and mind (yoga); they open as it were an inlet for karma matter to invade the soul. If that soul is in a state of iniquity i. e. if the person under consideration does not possess Right Faith or does not keep the commandments (vrata) or is careless in his conduct or does not subdue his passions, then, in all these cases singly or collectively, especially under the influence of passions, the soul must retain the karma matter or as the Jainas say binds it (bandha). But the influx of karma matteror *āśrava* can be prevented; this is called the stopping or saṁvara.

These primitive notions of the Jains have worked out into a philosophycal superstructure, which serves just as well as that of the Sāṅkhyas (but on different lines) to explain the problems of mundane existence and to teach the Way of Salvation. In order to make this clear, I must add a few more details.

Saṁvara is effected i. e. the influx of karma is prevented by the observance of peculiar rules of conduct, by restraint of body, speech, and mind, by strict morality, by religious reflections, by indifference to things pleasant or unpleasant etc. The most effective means, however, is the practice of austerities (tapas) which has this advantage over the other means that it not only prevents karma from accumulating but also consumes the accumulated karma. Tapas therefore produces also *nirjarā* and leads to Nirvāṇa; it is the chief means of Salvation as might be expected in a religion of ascetics.

The denotation of the word "*tapas*" in Jainism is some what different from its usual meaning. There is tapas of the body (bāhya tapas) and tapas of the mind (abhyantara tapas). The former consists in fasting or eating scanty and tasteless

food, in want of comfort, and in mortification of the flesh. The mental tapas contains various items as confession of sins, and penance, monastic duties, obedience, modesty, self-restraint, and meditation (dhyāna). I wish to lay stress on the fact that in the course of asceticism taught by the Jainas, meditation is only one of the many steps leading to the ultimalate goal. Though Nirvāṇa is immediately preceded by the two purest stages of meditation, yet all other parts of tapas appear of equal importance. We shall see the significance of this fact more clearly when we compare the Jaina tapas with what corresponds to it in Sāṅkhya Yoga. Their Yoga contains some of the varieties of Jaina tapas, but they are regarded as inferior to meditation or contemplation. Indeed the whole Yoga centres in contemplation; all other ascetic practices are subordinated and subservient to contemplation-dhāraṇā-dhyāna-and samādhi. This is but natural in a system which makes the reaching of the *summum bonum* dependent on Jñāna (knowledge). The theory of the evolution of Prakriti, beginning with Buddhi, Ahaṃkāra and Manas, appears to my mind, to have been invented in order to explain the efficiency of contemplation for acquiring supernatural powers and for liberating the soul. Sāṅkhya yoga is a philosophical system of ascetics; but their asceticism has been much refined and has become spiritualized in a high degree.

The asceticism of the Jainas is of a more original character; it chiefly aims at the purging of the soul from the impurities of Karman. Jainism may have refined the asceticism then current in India; it certainly rejected many extravagances such as the voluntary unflicting of pains; but it did not alter its character as a whole. It perpetuated an older or more original phase of asceticism than the Brāhmanical yoga and carries us back to an older stratum of religious life in which we can still detect relics of primitive speculation in the shape of such crude notions as I have had occasion to mention in the course of my paper.

In conclusion, I shall shortly touch on the current of Indian philosophical speculation viz the philosophy of the Pandits which

is represented to us by the Nyāya and Vaiśeṣika systems. This philosophy may be characterized as an attempt to register to define and to arrange in systematic order the concepts and general notions which are the common possession of all who spoke the Sanskrit language. Such a philosophy had some attraction for the Jainas, who, as we have seen, always sided with common sense views and in fact many Jainas have written on Nyāya and Vaiśeṣika. But at the time when the Jaina system was framed, the Pandit as we know him in later times, had probably not yet become distinguished from the Vedic scholar or theologian; it is almost certain that there was yet no class of persons who could be called Pandits and consequently their philosophy also was wanting. And the tradition of the Jains themselves says as much; for according to them the Vaiśeṣika system was founded by Cāluya Rohagupta originally a Jaina and pupil of Ārya Mahāgiri, eighth Sthavīra after Mahāvīra. Thus, we have no occasion to inquire into the relation between this system and Jainism.

But it may be mentioned that the atomic theory which is a marked feature of the Vaiśeṣika, is already taught in outline by the Jainas.

As regards the Nyāya system, it is almost certainly later than Jainism; for the dialectics and logic of the Jainas are of a very primitive character and appear entirely unconnected with the greatly advanced doctrines of the Naiyāyikas.

In conclusion, let me assert my convication that Jainism is an original system, quite distinct, and independent from all others; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.

EXTRACT FROM A LECTURE

by

H. Jacobi. 13th April 1914

In a lecture delivered by Prof. Hermann Jacobi at Framji Cowasji Institute Bombay, on 13th April 1914. the learned professor says :—

I have been asked by many of my Jain friends, whether I still thought Jainism an off-shoot of Hinduism; for it was believed that I had given expression to that opinion in the introduction to my translation of Jain Sūtras in the Sacred Books or the East.

Now I have never been of opinion that Jainism is derived from Hinduism or Brāhmanism. I believe that Jainism is, in the main, an independent religious system; but as the Jains always lived amongst the Hindus, they most probably exchanged ideas with them and adopted some of their. I may be allowed to go into some details in order to illustrate the relations subsisting between Jainism and Brahmanism.

The Jain Theory of Soul or rather their conception of soul has some peculiarities which are in opposition to Brahmanical theory. The original conception of Soul, Jîva or life, by the Jains seems to be that it is the life-giving principle; at any rate they contend that the soul or Jîva is not of a definite size but contracts or dilates according to the body which it occupies for the time being.

The Brāhmins ascribe to the Soul, either infinitely great or small size.

And there is in connection with the tenet of Jîvas, another Jain doctrine peculiar to them viz that the elements earth, water, fire, wind or rather particles of them are bodies of soul incorpo-

rated in them. This belief that matter possesses life is technically called Hyolozoism. It is a belief found in its crudest form with many primitive tribes all over the world. Nothing similar to this doctrine of Prithvi-kāya etc. is found in Brāhmanical Philosophy, and we may presume that it was not with the Brāhmins but with any other section of the nation.

I may further illustrate the peculiarity of Jain doctrine of Jîva by referring to the *Nigoda.* The Nigodas ere infinitesimally small globules in which are located numberless jîvas who have all animal functions in common. These Nigodas are of course invisible. The whole universe, according to the Jains, is literally packed with these infinitesimally small globes. Hence the whole space of the world is densely filled with souls. I need not go into more details about this curious doctrine; the general idea of it will be sufficient to mark it as not Brāhmanical.

I go to another point where the Jains are in opposition to the Brāhmanas i. e. the idea of Being. The Upanishads teach that Being is permanent unalterable without attributes and one in all things. This is a metaphysical conception. The idea of Being does not admit of origin or destruction. This is the oldest Philosophy of the Brahmans. Their position has not been accepted by the later philosophers except the Vadantins but the Upanishad doctrine about Being as one has influenced in a marked degree all later philosophical speculations Whether Sānkhya and yoga or Vaiśeśika and Nyāya and even the peculiar belief of the Buddhists, which denies permanent Being and replaces it by a continuous originating is but a protest against the Brāhmanical theory of permanent Being.

Now, the Jain theory about Being-Anekānta-vāda-denies the unalterability of Being-a statement of common experience. They say that Being is joined to Permanence, Origin and Destruction. There is nothing metaphysical in it. This tenet admits, as a last truth, what we are taught by common experience.

It is obvious that this principle of Jain Philosophy ***has not***

been borrowed from the Brāhmins. It is rather a proof of their *entire independence.* The *Syādvāda* and doctrine of the Nayas are auxiliary to the doctrine about indeterminateness of the Anekānta-vāda. These are some doctrines which surely are independent of Brāhmanical peculiarities.

There are some other doctrines which seem to have been borrowed from the Jains by other philosophers, especially I believe that the Atoms-Paramāṇus-Theory has been originated in other philosophy.

(Reproduced from Shri Jaina Swetambara Conference Herald of August 1914)

FROM A LECTURE AT DHULIA ON 21-8-21.

By

Dr. O. Pertold M. A. PH. D. 21st August 1921

Dr. O. Pertold M. A. PH D.* says :-" And now let us have a look at Jainism from the European scholarly point of view, which may seem perhaps dry and without much enthusiasm to some body, but which is I assure you, strictly scientific and without prejudice.

Jainism is generally dealt with as an offspring of religious currents started in India in the VIIIth century B. C. as an opposition against the Brāhmanic formalism, which at those times, led often to forms not always worthy to be called religion at all. This opinion is, as I said, almost general among the European scholars and with some reservations it is accepted even by the Jainas themselves And just these reservations of which the roots can be traced very far in the tradition, have brought me to the idea, that our European opinion of Jainism is a *wrong* one.

To be better understood, I must set all the opinions together, one after another. The older European opinion is that Mahāvīra is the founder of the Jaina religion being himself an older contemporary of Buddha. Some of the scholars even consider Mahāvīra's religion to be a sect of Buddhism. This opinion, already a long time ago, proved to be wrong.

The current opinion of the present European scholars is that the Jaina religion had been already started by Pārśva-nātha,§ Mahāvīra being only its reformer. But the Jaina tradition teaches

* In a brooklet named "The Place and Importance of Jainism in the Comparative Science of Religions" published by Yasho vijaya Jain Grantha-Mālā, Bhavnagar India.

§ The twenty-third Tīrthaṅkara of the Jainas

us something quite different. According to it, the Jaina religion is eternal and there were several reformers of this religion who are identical with the twenty-four Tîrthaṅkaras.

This Jaina tradition is a striking one; and has certainly a concrete fact behind itself; for I have been satisfied already several times that no Indian tradition is without a back-ground of reality. What is the back-ground of this striking tradition, is very difficult to say now, for, it is only now that I have started the investigations on this matter.

But one remark in the article of Prof. H. Jacobi (in the Encyclopoedia of Religion and Ethis by Hastings, 1908) seems to show me the right direction, if not even the solution of the problem itself. Jacobi mentions in this topic that perhaps Jainism took some views from older animistic religions. And this opinion of Jacobi is not unimportant, as far as it relates to the Jaina belief that, not only animals, but also plants, and even the minerals, have an animated substratum of life "Jîva".

Therefore, I am now inclined to believe and I shall try presently to prove it scientifically that Jainism is a very very old religion for a scholar can hardly suppose eternity of any religion, the roots of which reach back to very remote times of the pre-Āryan races in India, which took from the Āryan religion everything that was the best or at least better than its own ideas, and which had developed itself parallelly along side of the Brāhmanic forms of the Āryan religion. This supposition does not alter anything in my final conclusions which will be same whether we adhere to the second mentioned opinion or to this my own opinion about Jainism, which I mention only for the purpose of showing my personal point of view in this matter.

Jainism as a religion of the masses can be dealt with only in its final form viz after the reform of Mahavîra or better in the present form as it is taught by both the most important schools of Jainas viz the Śvetambaras and the Digambaras. And only this form can be considered from the point of view of the

comparative science of religions, as being the only sure and undisputed aspect of it.

In this form, it represents the highest form of the Aryan religion, as the original non-Aryan element was reduced only to faint vestiges. The most important feature of Jainism is that it has overcome the Brāhmanic scepticism, which was threatening the very roots of religion as well as the pure formalism to which the Brāhmanical rites sank at the time just before the reform of Mahāvîra. And by means of Mahāvîra's reforms, Jainism, although it did not spread as much as Buddhism, was of much greater importance for India than the latter, protecting the Āryan religions in India against the influences from the West, if not directly, yet at least indirectly, calling for a reaction in the different sects.

But the real value of Jainism lies in its inner perfection which appears in the proportionate representations of the religious elements so that none over-runs the other. This is the feature in which all the Indian religions in general, but Jainism in particular, differ from the other religions, specially from the Semitic religions among them from the Christian Religion in particular. To be better understood, I feel obliged to explain it in plain words:

Every religion consists mainly of three elements :-viz 1. the Sentimental element. 2. The Intellectual element and 3. The Practical element. In most of the religions, the practical element which appears in the shape of rites and ceremonies, overgrows the whole religion in such a way, that the other elements become an only subordinate addition, the sentimental element being still a favorite. The cultivation of the intellectual element is the special feature of the Āryan religions. But only in Jainism, all these elements are well-balanced; whilst in the old Brāhmanism, and in Buddhism, the cultivation of the intellectual element is often exaggerated.

In order to fix the position of Jainism in relation to the other religions, we must look now a little into the inside of Jainism. As it is not possible to explain in a short lecture, the

whole system of Jainism,-and I think it would be useless to do it, as I hope that every one of you knows it perfectly well-I want to call special attention only to such *facts* in it as are really prominent for the fixing of its position in the rank of religions, and which are giving to Jainism a particular importance in the Comparative Science of Religions.

In the first place of importance, there is its dogmatical view of God. In this respect Jainism is an anthropocentric religion. It is true that already the Vèdic and Brāhmanic religions have been anthropocentric but quite in a different way. The anthropocentricism of these religions has been only formal, as they recognised gods as beings, of a superhuman origin, and only subjected to their rites by the own speculation and cunning.* But the real anthropocentricism we find only in Jainism and Buddhism although the latter deviated too much from its original ideas about this dogmatic problem ‡ And besides the original Buddhism went rather further on this point, and we are not yet quite sure, whether it did not deny God originally at all. †

The Jaina view of God is a very natural one for a thinking

* It was specially due to the Brāhmanic doctrine that the prayer must be obeyed by gods, if it is only done perfectly well, without any mistakes as prescribed by the Holy Books.

‡ It was due specially to the fact that Buddhism did not recognise the householders as the real followers of Buddha, but only as friends and helpers of the movement who may gain some merit by supporting the real followers of the Buddha,-the bhikhus. They have been really left at their discretion, in the lap of other religions, the influence of which worked badly on the developing of the original Buddhist ideas, specially the idea of God.

† This is connected with the Buddhist conception of Soul or rather of the Buddhist denying of the Soul at all as a substance, and therefrom the resulting materialistic conception of the world, life, thought etc.

being. The God according to the Jainas is Paramātman, but not Ishvara, i. e. the God is not a creator and ruler but he is a perfect Being who cannot be set back to the imperfect condition of this world, as such is worshipful. I can compare the Jaina idea of God only with the conception of the "Uebermensch" i. e. Super-being) of the great German philosopher Nietzsche whom—I do not deny it—I consider in many respects, as my spiritual leader.

And this is the very point where I see the greatest sublimity of the Jaina religion and am strongly opposed to those who may call Jainism an atheism, and thereby deny its being a religion at all. My opinion is that the Jaina religion went only up to the highest aim to do everything for the intellectual claims but to remain still a religion with its typical features of which the idea of God is the indispensable one. Therefore, the Jaina religion can be called, with full authority, the limit-form not only of the Āryan religions, but of all religions altogether.

And in this character of a limit-religion lies the great importance of the Jaina Religion for the comparative science of religions. For, it is the required upper limit, according to which we are able to judge of the other human phenomena, whether still religious or not. But this is not the only importance of Jainism for the study of comparative science of religions. Equally important for the scientific study of religions are the Jaina Ethics, not to speak about its Logic.

I have no time to go in details on this subject, but I must mention only a few characteristic manifestations of this superiority of Jainism. I mention only the theory of the Infinite Numbers, as it dealt with id the लोक प्रकाश Loka-prakāśa, and which corresponds with the most modern mathematical theories. And the Theory of Identity of Time and Space, is one of the problems, which are now most discussed by the scientists owing to Einstein's theory, and which are already solved or prepared for solution in Jaina metaphysics.

From the Jaina Ethics, I will mention only two great problems which are solved in Jainism with the utmost perfection. The first of them is the problem of a Happy Co-existence of all Beings in the world-a problem on which many ethical problems had wrecked, or at least, got a heavy leakage. Its solution in Jainism is a very simple one but the only perfect one viz in the commandment of A-himsâ or Non-injury which is not only in theory, but, moreover in practice stricter and more resolute than e. g. the similar commandment in the Christian Religion.

And the other which is dealt with an equal simplicity and perfection is the problem of Sexual chastity. This is not only an ethical, but moreover a biological and social problem of very wide bearing. I mention only the efforts of the great worker in the field of national economy, Maltus* to solve this problem after he had discovered the dangers of overcrowding the world by increasing population, whilst he proved by statistics that the human race is increasing in geometrical progression, the resources, however, only in arithmetical progression I do not say that he was right in every respect, but I rather point to the fact that the problem really exists in Europe too, and that its solution has been already attempted not only by religious reformers but moreover by the scientists too. The Jaina solution of the problem is quite plain, removing the very root of the evil. It is that-what you call Brahmacharya.-I cannot go in details on this subject, but I advise every one who has any interest on this subject, to read or moreover to study the respective part of some standard works on Jaina Ethics † I must emphasize only that the problem is in Jainism solved from quite a different point

* Thomas Robert Malthus (1766-1834) the great political economist of England, who promulgated the above mentioned ideas in his most important book-viz "An Essay on the Principles of Population" (1798).

† 1 Śrî Acārānga Sūtram.
2 Śrî Uttarādhyayana Sūtram.
3 Śrî Daśavaikālika Sūtram.

of view than e. g. in the Christian Religion where we may search for the biological substratum in vain.

I think there is no need to go into further details; the subject being now quite clear. But still the conclusion must be drawn from this exposition of facts.

I told you already that the Jaina religion is the limit of religion in general, and at the same time the limit of Āryan religion in particular. It follows from the fact that the Jaina religion is well-balanced in respect of the particular religious elements; that the intellectual element is not pushed aside in it, but rather developed as far as possible without injuring the essential of a religion.

This is specially a great advantage over the Christian Religion which being founded on the Bible-which does not occupy itself with many intellectual problems, being rather intended to work on human sentiments-accepted later on the Aristotelic philosophy to which it adheres upto now-specially in the Roman-Catholic form-although this philosophy cannot be kept along with the modern progress of science, and other intellectual disciplines.

Of course from the sentimental aspect, I dare say the Christian Religion made a further progress than any other religion at all, but I think this sentimental aspect is the least desirable in a modern religion, which must go parallel along with the fast development of sciences.

To make a final conclusion, I venture to say, that the Jaina religion is for the comparative science of religions, one of the most important developed religions, because of its advanced view of religions matters as well as of the methods-I mention only the method of a very modern type, how to consider matters viz Syād-vāda.* Further, the Jaina religion is undoubtdly the upper

* Syād-vāda is often translated into English by "probabalism" which I think to be wrong as far as probabalism is considered to be able to prove everything that is wanted. Syād-vāda,

limit of the religious view in general, and as such must be considered with special care not only for the purpose of classifying the religions, but specially for the purpose of fixing the religious categories and in this way for the theory of religion in general.

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moreover, is the consideration of any subject from different points of view in order to get the right knowledge of the matter, and not to prove any wrong supposition.

*The Origin of Religion. 1940

Almost all the world's religions accept the theory in one way or another; that is either openly or secretly. If they are properly studied it will be seen that they believe also in a Nirvāna-again either openly or secretly. But in all the mythological religions, the conceptions of Karma and Nirvāna are vague and obscure and improperly understood. Even in Buddhism, it is denied that the Karmic bondage is material in its nature, while Nirvāṇa actually stands for annihilation. No doubt Buddha believed in and spoke, at times, of the permanence-the Eternity of Nirvāṇa-but he did not believe in the existence of a Soul and not once did he affirm it. His idea of permanency or eternity, therefore, fixed itself on the condition of Nirvāṇa and not on the Soul which for him did not exist. In other words, Buddha maintained the belief that once release from Karma was obtained by or through annihilation, it could not be formed afresh. On this account alone, then-the display of so much ignorance of the soul and its nature and apart from anything else, Buddhism can quite easily be left out of consideration as a possible source of Religion. The fact that it is also no more than two thousand five hundred years old, further excludes any other claim it might have; for Religion is surely much older.

On the same ground of recency we may also exclude from consideration the Semetic group of religions. viz. Judaism, Christianity and Mohmmadanism. This leaves us with Jainism, Hinduism, Zoroastrianism, Taoism, and the ancient religions of Egypt and Greece. They are all united in teaching the same thing-the Doctrine of Nirvāṇa. They must therefore have had a common source. The question that confronts us is-"Where is this source?" It cannot ba outside of them, for there is nothing

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* From Scientific Interpretation of Christianity by Miss Elisābeth Frazer. 1940.

to suggest the existence of any other religion, that might be deemed to have taught the doctrine of Nirvāṇa.

When we study Jainism, we find a complete explanation of the theory of Karma, a detailed description of soul-nature, and likewise of the state of Nirvāṇa. In addition, the biographies of a very large number of men who have actually attained the Summum Bonum are also given. But this is not so with any other of the religions we have just named. In no other religion do we find these three features. In other creeds, the description of soul-nature is hazy and vague, either misunderstood or only half-comprehended. In the same way, any account they give of Karma is unscientific, and inadequate. Furthermore, there are no biographies of men who attained Nirvāṇa, as are possessed by Jainism. In fact, no other religion can lay claim that any of its adherents have ever attained that Blessed State.

What however, is most significant and to be carefully borne in mind, when we study Jainism as a possible source of Religion is the fact that it is the only non-allegorical religion-the only creed that is a purely scientific system of religion which insists upon and displays a thorough understanding of the problem of life or soul. No other religion can lay claim to this distinction. All others are unscientific, dressed up in the garments of allegory, and myth, and metaphor, yet daring to masquerade as Truth. Certainly those artistic dabblers in Truth-the people who composed the allegories-must have been acquainted with the principles which they personified as gods and goddesses. For fact must always precede allegory. But clearly they were not omniscient men. Had they been, they would have foreseen the disastrous outcome of their pastime of allegorising-the shedding of blood, the bitter feuds that have arisen from the concealment of Truth, in a misconceived, misleading garb that hides effectively its real nature.

The conclusion to be reached from a study of Comparative Religion is that the only thoroughly practical creed is Jainism.

And for the simple reason that it was founded by omniscient men who did not resort to allegory in their loving labour of spreading Truth. Being omniscient they would foresee the consequence of such folly.

The Jains believe that Religion is a science. For them, Religion is either a set of natural laws based on fact or fiction. Either the one or the other; there being no intermediate place for it. They hold that, that which cannot be conceived clearly and definitely, which, in short, is unreliable, is not a fact. Only that which is certain, definite, and reliable can be termed fact. And fact is ever amenable to rational explanation and scientific treatment. Arguing thus, Jainism is the only religious system that recognises clearly, the truth that religion is a science, as it must be, if it is to be of any use at all. It is for this reason that Jainism is the only *man-made* religion-the only one that reduces everything to the iron laws of nature, and with modern science, refuses and has always refused to acknowledge the existence of a God who is at once the creator and manager of a universe that by its very nature can be neither created nor managed. Putting Religion thus on a scientific basis it is worth while to investigate the Jaina claim that full, penetrating all-elucidating light is to be found only in Jainism. As a matter of fact, it is only Jainism which realises that the question of the origin of Religion in a world that is eternal and uncreated does not arise. It is perfectly true when the Jains say that Religion originated with man and that the first deified man of every cycle of time is the founder of Religion. Whenever a Tîrthaṅkara arises he re-establishes the scientic truths concerning the nature of Life and these truths are collectively termed Religion.

Since Jainism is the only religion that lays claim to having produced omniscient men, it does seem plain that Religion does originate from the Jains, that Riṣabha Dèva-the first perfect man of the current cycle of time-was the Founder of Religign as taught by the Jains, for even the Hindus admit the Jaina claim that he is the founder of Jainism; that it was founded

very very far back in time, countless untold milleniums ago, shortly after the first clouds began to form in the sky and the first water to descend on earth. We can only conjecture as to what really happened but it would seem that after a long time and at a period when there were no omniscient men to give warning, certain of the followers of Jainism who happened to be endowed with a fanciful imagination allied to poetical genius, had the idea of originating a new and pleasant pastime for whiling away the many idle moments they seem to have had. They to toy with the Word of Truth and gradually to personify some aspects of the Doctrine as gods and goddesses building elegant imaginative myths round them. Their work seems to have been much appreciated and their hidden charm to have proved so attractive that men of all classes and all lands took up the cult with enthusiasm. With the result that every body tried to outvie his neighbour in the new art of clever disguise, and the Word of Law was literally smothered under the prolific productions of poetic fame and came finally to be lost to view.

After a time, temples and pagodas were built to house representatives of those mythological conceptions of the mind and the uninitated masses were invited and encouraged by the new priestly class that arose, to worship these man-made deities.

Then later still, the rabble turned the tables and then sprang up a sharp division between the esoterics and the exoterics-the priests who held the secret and the vulgar laity who fed them. Men are not born with an understanding of the secret significance of allegorical myths and it came to pass that the masses became firmly fixed in their belief in the exoteric faith which alone was known to them. Intolerance of any other view began to wax strong in them. As it grew stronger, it led invariably to religious persecution. The number of esoterics dwindled. Matters eventually came to such a pass that no esoteric dared preach the truth openly. It was at this time, that the wisdom of secret initiation was recognised and the first institutions and mystery-lodges were established for the purpose. They went by different

names in different countries but the fundamental aim was the same–the resurrection of Life–the Son or the Son of God from the dead.

The estrangement between those who followed the word of Tîrlhankara in its unadorned, undisguised form, and the esoterics themselves, fostered as it was by the latter who had to keep up appearances before the rabble, became more and more pronounced. Finally the branch set itself up in opposition to the Tree, and up to the present time, is still engaged in vociferously denying its relationship with the Source, calling it now atheistic, now devoid of sense, now the destroyer of Religion.

The last-comers in the Religions–the mushroom growths of modern times are those which have sprung up either as reformers of existing creeds or who have tried to strike out into paths thad run parallel but little to the ancient tracks. They have had no Revelation–Their knowledge is derived mostly from the misunder-stood word of some ancient scripture on to which they have fastened themselves. It is possible to come across gleams of real insight here and there in some of their works; but this is only because a reformer stopped to ponder at some particular spot in the course of his rush through the corridor of myth and mythology.

It is not possible at this late date to determine the exact times of the appearance of the various Religions. But to a great extent, the order of their appearance can be deduced. As we have already established, Religion started with the Jains in India as a Science of Salvation. Outside India, no one else has ever claimed to have obtained Salvation and certainly Religion has never worn elsewhere the scientific aspect that it does in Jainism. Then, came the first allegorists–Jains of course–and their method came to be copied far and wide. The descendents of these Āryan allegorists of India, are known to-day as Hindus and the Rig-vèda is probably the oldest allegorical Scripture in the world. Next arose the sect which popularised sanguinary sacrifice. They

misinterpreted the allegorical text and began to offer up animals on the sacrificial altar, until after a very-long time, a wave of reaction against it set in.

After the Nirvāṇa of the twenty-second Tīrthaṅkara, scientific Religion seems to have suffered an eclipse and almost to have dis-appeared for a time-until in fact, the appearance of the twenty-third World Teacher in the ninth century B. C. In his time, there seems to have been some upheaval in Indian metaphysical thought. It is probable that at least five out of the six schools of Hindu Philosophy originated during his life-time, becoming fixed in their present form a few hundred years later. It is also very probable that the religions of the Parsees, the Jews, and of the Chinese Lao Tse, were founded round about this time.

It was in the sixth century B. C. that the seed of Christianity was taken from India; although the Gospels were written some centuries later.

Buddhism was born during the life-time of the last Tīrthaṅkara as a compromise between the exclusiveness of the Hindus and the rigid disciplinary asceticism of the Jains. Certainly Buddha was not born in the religion he founded. He was the disciple of various teachers including the Jainas, until he struck out for himself a new path.

The various systems of Mysticism that arose in different countries are all naturally posterior to the main creeds.

Having thus traced the History of Religions, it would certainly seem that we may take Jainism to be its source.

To refer again to Christianity. It has already been said that it was taken from India in the sixth century B. C. Its doctrines agree in every particular with Jainism, and as C. R. Jain has shown in his Interpretation of St John's Revelation, the twenty-four Elders of that book, are the Tīrthaṅkaras of Jainism. The countless number of Siddhas (Perfect Souls) in Jainism are also

to be found in the Book of Revelation. The same conceptions of Karma, of the inflow and stoppage and riddance of matter in relation to Karmic activity, are common to both the religions. The description of the condition of the Soul in Nirvāna is identically the same and the same is the case with the natural attributes of soul substance. This is a hundred percent agreement. There may be some agreement between Christianity and other religions on a few points, but never cent percent. This is sufficient to show that Christianity was taken from Jainism. When was it taken?

In Mahāvīr's time. For two reasons. Firstly, because it is not likely that the teaching about the Four and Twenty Elders could have been adopted from a distance, or from heresay, so that somebody must have actually seen the glory of Tīrthaṅkarahood in the person of Mahāvīra, and accepted the teaching about the earlier twenty-three Tīrthaṅkaras also. Secondly, there are some texts in the Gospels which show that they were pronounced at a time when Nirvāna was still attainable by humanity on our globe-that is beyond two thousand four hundred years ago-during which period it has ceased to be attainable. One of these texts says:—"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Its real import is the attainment of Nirvāṇa and since Nirvāṇa ceased to be attainable over two thousand four hundred years ago, it must therefore have been uttered in the sixth century B. C. or earlier. European scholarship has also shown that the seeds of Christianity were sown centuries before the supposed date of Jesus. Bearing all these facts in mind, there can be no doubt that Christianity originated in the time of Mahāvīra himself.

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*Jainism and Modern Science

The view of Jaina thought will be better appreciated, if we can examine Jaina philosophy from the point of view of modern science. It is not possible for us in a short review to give a fuller account of the scientific aspect of the Jaina philosophy. However, we can mention a few prominent doctrines which clearly appear to be an anticipation of modern scientific thought.

Physics.

In the physical realm, Jaina philosophy postulates five distinct categories as constitutent elements for the building up of the cosmos-Jīva, Pudgala, Dharma, Adharma and Ākāśa which may be translated respectively as Life, Matter, the principle of motion (Dharma), the principle of rest (Adharma) and Space. the first, second and the last are obvious; but the two categories Dharma and Adharma are technical and peculiar to Jaina thought. These are not to be confused with the ethical concepts of merit and demerit. They are entirely physical concepts which are credited with powers of holding together the infinite quantity of physical molecules in the form of orderly constituted cosmos. If these categories are not postulated there will be no structure of the world maintained. Material atoms constituting the world, will get dissipated throughout the infinite space. There will be merely a chaotic mass of cosmic dust with no world or life. From this description, it evident that the early Jaina thinkers postulated two physical categories Dharma and Adharma for the purpose of explaining the physical structure of the Universe.

Sound.

One other physical concept worth mentioning here is the Jaina account of Sound-All other Indian systems of thought spoke

* From Contribution of Jainism to World Culture by Prof. A. Chakravarti.— Jaina Antiquary June 1944.

of sound as a quality of space. But it is interesting to know that Jainism explains sound in relation with material particles as a result of concussion of atmospheric molecules.

To prove this thesis, the Jaina thinker employs arguments which are generally found in text-books of physics—1. That there is no sound if the atmosphere is removed. 2. That it takes time to travel. 3. That it is reflected in the form of an echo by the obstructive barrier are-all facts known to ancient Jaina thinkers.

Biology.

Turning to Biology, Jaina thinkers were acquainted with many important truths relating to this branch of knowledge. The biological concepts found in Jaina thought are unique and interesting. The classification of the biological kingdom into different groups according to the sense-organs is an important point to be noted. This classification is based upon the number of sense-organs present in the organisms. It is recognized that the plant world is also a living kingdom. Plant life is described as life with one sense-organ namely touch alone. Next higher to that comes organism with two senses. Touch and Taste. Above that is the organism with three senses Touch, Taste, and Smell. Then comes the class of organisms with four senses-Touch, Taste, Smell, and Sight. Next to that is the class of five senses-organisms having the sense of hearing in addition to the other four-Touch, Taste, Smell, Sight, and Hearing. The highest class of organisms consists of five senses of organisms with the additional characteristic of *Manas* which is also a form of indriya. The The last, would represent human beings. Thus, we have the gradation of the animal kingdom from the lowest organisms to: the highest; man figuring as the lord of the organic world. This biological classification of animals is peculiar to Jaina philosophy, and it is nowhere found in Indian thought. We may further add that the doctrine that the vegetable kingdom consists of living organism and that it is a part of the biological world is also

peculiar to Jaina thought. We may assert with certainly that wherever this Jaina concept of life is introduced, the author of the work must be a Jaina in faith for the simple reason that it is found nowhere outside Jainism as previously mentioned.

Here it is interesting to note that the existence of microscopic organisms was also known to Jaina thinkers. Microscopic organisms, techmically called Sukṣma Ekèndriya Jīvas or minute organisms with the sense of Touch alone are assumed to exist all over the world. They may abide in the earth, water, air, and so on; and according to their abode they are classified as the microscopic organisms living in earth, air or water. These microscopic organisms are not perceptible to the ordinary senses though their existence is known by their function and activity. The doctrine of Ahiṁsā implies non-injury to these microscopic organisms also but the injunction not to injure these is binding only on the ascetic or the yatis, because a house-holder cannot carry out strictly the doctrine of a higher Ahiṁsā with reference to these microscopic organisms.

Varieties of Knowledge.

Next we shall consider the psychological concepts of Jainism. Without entering into details, we may mention here the classification of knowledge and the knowing process recognized by Jaina thinkers. The knowing processes are divided into five distinct stages. Beside the ordinary sense-perception and the knowledge through books, Jaina thinkers recognise three other processes of cognition. The two former are called Mati-jñāna and Śruta-jñāna, knowledge by sense-perception and knowledge by study of books. The latter three are called Avadhi Jñāna, Manaḥ paryāya Jñāna and Kèvala Jñāna.

Avadhi Jñāna implies a sort of clairvoyant perception of distant objects and events. This is distinctly an extra-perceptional cognition, in as much as it is not obtained through sense-perception. In recent psychic researches, psychologists have been able

to discover this clairvoyant capacity present in latent form in every human being, Given proper facility, this extra-perceptual cognition may be developed in all persons. Similarly the fourth variety, namely, Manaḥparyāya Knowledge implies the capacity to appreciate what takes place in another person's mind This is called Telepathy in modern Psychology. The existence of telepathic cognition is also recognised by students of scientific research. There extra-perceptual activities of the mind were evidently developed by yogic practices in ancient India, and the Jaina thinkers seem to have a special study of these. The last is calld Kèvala Knowledge on account of its excellence. This is infinite in its nature and comprehension and includes the whole of knowable reality; and it is associated with a Sarvajña or one who has obtained Omniscience after destroying Karmas through Yoga or Tapas. Every individual human being, when he gets rid of all his Karmic bondage through the elaborate process of discipline of Tapas or Yoga, is capable of attaining this stage of all knowing state or Kèvala Jñāna which is the intrinsic characteristic of Paramātman. This process of self-realisation or attaining to the true self-hood with infiinite knowledge, is the Goal of life prescribed for reaching the stage which constitutes *Mokṣa-mārga.* From this point of view, every living being has in itself, in a latent form or in germ this Parmātman-Svarupa and every individual has a right and the possibility of attaining the goal. Each individual personality by its own effort, is capable of extricating himself from the trammels of Karma, and attain the state of reality of Supreme Self. Each individual personality is according to Jainism, an Architect of its own desting.

Art.

Let us look at the Jain contibution to Art. Fine arts are of different kinds.-Architecture, sculpture, painting, music, and poetry. In all these different forms, we have contributions made by early Jaina leaders and thinkers. In fact, in ancient India, architecture and sculpture may be said to have in inspired by Jaina thinkers. Vèdic Hinduism does not contemplate anything

like temple worship. Its religious paraphernalia was confined to Yāg-śālā and the field of animals sacrifice.

Jains have emphasised the importance of Caitya and Caityālaya-idol representing the Tîrthaṅkaras and the temples for these idols as objects of worship. Besides, the five objects of Pañca-Paramèṣṭhis Jaina thinkers speak of four other objects, namely Jina-Dharma, Jina Sutra, Jina Caitya and Jina Caityālaya the latter two being idols and the place for idols. Building temples dedicated to different Tîrthaṅkaras whose Prati-Bimba or idol was established therein must have started with Jaina conception of Samavasaraṇa. According to Jaina tradition, every Tîrthaṅkara after attaining Kèvala Jñāna has to spend the rest of his life in Dharma-prabhāvanā-preaching the Dharma-when he is provided with an edifice called Samavasaraṇa,-constructed by Dèvèndra-a hall for the congregation assembled therein to listen to the Divine Words of Wisdon. The description of Samavasaraṇa is generaly given in Jaiṇa literature. It will not be far wrong to suppose that this concept of Samavasaraṇa is the source of inspirition for building up Caityālayās of temples-a duty imposed upon Jaina kings and noble-men.

In early India, even in the historical period*, most of the ruling chiefs both in the North and South of India were followers of Jaina faith, and they must have started temple building. From Chandra-gupta Maurya in the north, to Pallava and Pāṇḍya kings in the south, each vied with one another in putting of Caityālayās dedicated to Jinas.

Buddhism also must have had some such architectural scheme when Buddhist builders specialised in putting up Stūpas over the relics of Gautama Buddha. Temple architracture as such was not encouraged by Buddhist builders. Medievial India of Purāṇic Hinduism must have taken up the elve from the Jaina builders and constructed their own buildings, but very often

* Also during the present age excellent Caityalayās (temples) are being built by Jainas.

converted most of the Jaina temples to serve their purpose. The process of temple building not only implied skill in architecture but also necessarilly emplies a test for the art of sculpture. Individual figures or idols designed and executed by Jaina sculptors even now remain as wonders of Indian sculptural art.

Painting.

Wherever possible they employed painting as a source of instruction and propaganda of the Jaina doctrine. Cave-paintings which are even now existing, such as Ajenta Frescoes are to a very great extent due to the inspiration of the Jaina artists.

Music.

They were also patrons of music. The description of Sama vasaraṇa contains a description of how Indra with his retinue of Dèvas, appears before Jina with music and dancing. Dèva-nartana and the Dèva-dundubhi are associated with the glory of Samavasaraṇa. Naturally, therefore, the temple-worship according to the Jainas, must be a copy of this worship of the Jina by the Dèvas. Hence, they encouraged music to a very great extent. It is enough to mention here one important fact as evidence of this. In Hindu epics and Purāṇas wherever there is a description of *svayamvara,* we always have victory in a *svayamvara*-mandapa achieved merely by physical prowess of breaking a bow or hitting a mark with an arrow, to gain the hand of the princess. But in the case of Jīvaka winning the hand of Gandharva-dattā as narrated in Jīvaka Cintāmaṇi, we have the story laid in Svayamvara-maṇḍapa for a musical contest in which Jīvaka wins the hand of the Vidyādhara princess. Hence, it is a point worthy of note that though Jainism seems to emphasise the ascetic aspect to a very great extent, it has not altogether forgotten the asthetic aspect of life. Musical information given in the Tāmil classic Śilappadigāram,-a Jaina kāvya-still contains a mine of information relating to the art of music. It has not been fully understood and appreciated by Tāmil scholars.

Poetry.

And lastly we have the art of Poetry. It is in this, that Jaina scholars have excelled all the rest. Their contribution to literature in different languages is the pride of India. Their contribution to Sanskrit literature and their contribution to Prākrit literature are practically unrivalled. Jaina ascetics made it a point to study the language of the people for the purpose of educating them. Thus wherever they settled, they enriched the literature of the land by their own contributions in the language of the land. The earliest Tāmil works, were most of them associated with Jaina writers. Not only the majority of the Kāvyas such as Chintāmaṇi, Silappadigārin, and Valayāpadi owe their existence to Jaina writers; but grammatical works such as Tolkappiyam Naṇnūl and Yāpparuṅgalam and moral treatises such as Kural snd Nālaḍiyār all owe their existence to Jaina writers. But for the Jaina writers, there would have been no Tāmil literature worth mentioning in South India.

The same is the case with Kannaḍa literature. The early works in Kannaḍa literature, were all by Jaina writers. The literature in different languages thus contributed by the early Jainas served as a model for the later literature contributed by the Non-Jaina writers.

Ethics.

The chief ethical aspect of Jainism-the A-hiṁsā Dharma-forms the foundation of moral life for a Jain. Rules are prescribed according to these fundamental principles. Jaina thinkers have formulated different types of moral injunctions-one intended for householder-and the other intended for the ascetic. The latter is more strict and rigorous than the former. The former is called Srāvakācāra* the course of conduct prescribed for the householder. The latter is called Yatyācāra† the course of conduct prescribed for the Yati or the ascetics.

* Śrāvaka Dharma. † Yati Dharma.

The course of conduct which is based on the basic principle of A-hiṁsā prescribed by Jainism consists of five Vratas-(1) Ahiṁsā, (2) Satya, (3) Astèya, (4) Brahmacharya and (5) Paritaparigraha. 1. Ahimsā implies not merely non-injury to any insect but also the positive characteristic of love and sympathy towards all living creatures. 2. The next vow is Satya or truth. This truth-speaking is also to be derived from the doctrine of Ahiṁsā which implies love and sympathy to all living creatures. 3. The term Astèya literally means non-stealing or non-acquiring any object belonging to others which is not voluntarily given to you. 4. Brahmcarya, as far as the house-holder is concerned, means family life confined to the enjoyment of one's own wife and avoiding all types of sex-transgressions. 5. The last item is limiting one's own personal possessions in the world. Acquiring of property in the form of land, cattle, gold, or silver is the process of acquiring personal possessions. All these come under the class of Parigraha, and the house-holder is enjoined to limit his personal possessions according to one's own status. Anything acquired beyond this limit must not be considered as one's own and must be used for the welfare and betterment of society as a whole. This last item has got an important economic significance for the modern world, as may be presently noticed.

The same five vows or Panca-Mahāvratas, the Five Great Vows as compared with the Panca-Aṇuvratas-the Five Smaller Vows which are related to the house-holder. Each of these Panca Mahāvratas is applied to the Yati without any limitation-a limitation which is imposed upon the house-holder as an economic unit of producer. For example, Brahmacarya which excludes sex perversity in the house-holder though it does not exclude sex life with his own wife, would be applied absolutely in the case of the Yati who must observe complete sex abstinence as an ascetic.

Similarly, in the of case the last vow of Parigraha-parimāṇa, when the house-holder has to limit his personal possessions to

suit his status, the Jaina ascetic must have nothing as his own. He cannot even acquire a piece of cloth to cover his nakedness. Complete obstinence from personal possessions and undisturbed concentration upon one's own self would imply that one's own body itself is important only as a means of Concentration–Yoga–to attain Self-realisation. Otherwise, even the body becomes superfluous, insignificant, and useless. The Jaina ascetic has no home of his own. He is called an Anagāra–the houseless. Whole living kingdom constitutes his family, the whole earth with the star-spangled canopy of the heavens, would constitute his home. This rigorous disciple imposed upon Jaina ascetic is very often mistaken by the non-Jaina students as characteristics of all Jainas because they are not aware of the two-fold organism of Jaina society the majority of which are house-holders and a few ascetics, who devoted their life and energy for the cultural and moral betterment of the society.

In conclusion, it is worth noticing the importance of the first and the last of the vratas for the modern world. The doctrine of Ahimsā though found in Hinduism, is peculiar to Jainism. Though it is adopted by Hinduism, it has not been fully appreciated by the Hindu thinkers. They try to reconcile with this, their doctrine of yāga or animal sacrifice and very often made a conflicting mixture of both as a Hindu religious doctrine. Its full implication has not been appreciated, and very often it is criticised as the cause of the political downfall of modern India, because it is assumed to be the weapon of the weak and helpless. It is assumed to be the mark of cowards. Those critics who talk in this train, are ignorant of Indian history, as well as, of the significance of the doctrine of Ahiṁsā. The glorious periods of Indian history the periods of Chandra-gupta and Aśoka of the Mauryan dynasty–the emperor Khārvèla who came after him the Chālukyas, and the Pallavas in the Deccan–and the Cheras and Chola and Pāṇḍyas of the South, till the period of Hindui-revivalism–had all been followers of Jaina faith based on the doctrine Ahiṁsā but they were able to build up empires which

had been the pride and glory of India, and with which the foreign kings from the West and the East sought friendly alliance.

Historically, therefore, the great periods of Indian history, were all associated with the doctrine of Ahiṁsā. But political decline may be said to have begun with Hindu revivalism, which undermined the early Indian empires built by the Jaina sovereigns and which stood for social democracy. Intrinsically, the doctrine of Ahiṁsā instead of being the mark of cowardice appears to be the quality of the courageous victor. It requires a greater strength of self to face injury than to inflict it. This was the attitude of Christ on the cross: when he was insulted by Roman soldiers, he merely cried, "Father, they know not what they do. Forgive them." Similarly whenever a Jaina saint was subjected to all sorts of persecutions by enemies, he never swerved from the path of contemplation but merely smiled in pity for the folly of the ignorant enemy who by injuring the monk, injured himself by walking the path of spiritual damnation. Smiling at the enemy inspite of persecution is a mark of the superman-the victor-who walks on the Path leading to the conquest of Self. No doubt this doctrine is chosen as a method of liberating modern India to its full status of freedom and liberty by one of the great leaders of Modern India. This experiment for the betterment of social conditions in India is not confined to India; its possibilities have world-wide value, and may be applicable to the whole world. The so-called Western civilisation based upon National aggrandisement and consequently generating national animosity cannot preserve itself, unless it accepts this fundamental doctrine of Ahiṁsā as international ideal of Live and Let Live. Not only this doctrine of Ahiṁsā is intended to be a panacea for the ills of the world, but also the last doctrine-of Parimita Parigraha-is necessary for the economic re-construction of the world. The Russian experiment of communism,-a form of economic levelling down the institutions of property, is opposed to the existing system of capitalistic economics. As a compromise between these two economic institutions, we must have a process of social reconstruction

leading to voluntary limitation of personal property and setting apart the surplus for the betterment of general society as a whole.

The social and economic reconstruction of the world must, therefore, adapt itself to important principle of Jaina Ethics the doctrine of Ahiṁsā, and the voluntary limitation of personal property; for, in that way, lies the harmony among nations, as well as, Peace in this World.

CONTENTS.

INTRODUCTION.

Śramaṇa Bhagavāna Mahāvira.

CHAPTER I.

Introduction.

There are two great very important categories in the Universe viz. 1. Soul. जीवतत्त्व Jîva Tattva and 2. Non-soul अजीवतत्त्व A-Jîva Tattva; and when we look upon the Universe, from the point of view of Life or Consciousness, we divide all things which it contains into: जीवात्मा Jîvatmas (Living Beings) and अजीवपदार्थ A-Jîva Padārtha. (Non-living substance).

The Soul जीव Jîva is either LIBERATED (मुक्त Mukta; सिद्ध Sid-dha) or Mundane संसारी Saṁsāri-Worldly. Every soul is potenti-ally pure. The Mundane soul is in conbination with Karmic matter.

Matter has touch, taste, smell and weight and it fills up space but the Essence of the Soul is conceived in Self-consciousness, absolutely devoid of any tinge of Materiality whatsoever. Matter is only a parasite-an unclean veil obscuring the soul's transpar-ently pure nature.

The Soul is ever all-perfect, all powerful. By ignorance and carelessness, the soul indentifies itself with Pudgala-पुद्गल-Matter and hence all its troubles and degradation during all mundance existences. The Soul is conscious; Matter is without consciousness.

The Soul is immaterial; the combination of soul and matter is material and it is effected by the soul's activity. This bondage is called Karma कर्म since it is the Karma कर्म or action of the soul; and it forms a subtle bond of extremely refined Karmic matter which prevents the soul from soaring up to its natural abode of Perfect Knowledge and Eternal Peace i. e. Mokṣa मोक्ष.

" The living body, as we see it, is a combination of two distinct substances i. e. Living and Non-living. On the departure at death of the living substance which actuated the living body

into action during life, what remains in the corpse, is Non-living substance.

The union of the Soul and Matter is self-proved. This is the first point from which Jainism starts. This corresponds to the mighty and pregnant division of all things into Jîva जीव and A-jîva अजीव i. e. Living and Non-living or Soul and Non-soul.

Soul always, and soul alone, has consciousness. It alone, is living i. e. is Jîva; all else is non-soul, non-living, devoid of consciousness, which never had and never shall have consciousness and is incapable of being conscious. Everything that is not Jîva is without consciousness.

Pure Soul is pure consciousness. Pure Non-soul is without any semblance of consciousness. This is not a merely logical division, convenient for analysis, arrangement, or exposition. It is a Basic Fact. It must be thoroughly understood. Any error or doubt about this, will certainly vitiate one's understanding of Truth. The duality of a human being is obvious. My nails detached from me, are different. A still finer observation may be made. Life means a grouping to-gether of so many vitalities e. g. those faculties which enable me to apprehend objects by means of my senses, or to sense my own powers of body, speech, and mind or my respiration. These vitalities exist in me, but not in dead matter. Every fact in life, to the truly observent Soul, cries out in a most unmistakable tone, the message of this inherent and inevitable mundane duality. There is Life. There is Life-less-ness. We see it in everything. We see it around us. We see it in us.

It is only the man who imbued with a philosophy in the phrase of Hume " subversive of all speculation, " which blinds himself to the obvious existence of these two facts or who by looking too long and too intently and exclusively, only upon one of these, thinks fit to apotheorize the one and to deny the other.

Of this one-sided attitude are born the pure materialists and

the pure spiritualists typified by the Cārvākas (चार्वाक) and the Vèdāntists of India, respectively. For one, all is matter; For the other, all is soul."

"Thus at the very outset, Jainism sounds a clarion note of dissent from these one-sided views of Truth. It takes its stand on the plurality of the aspects of Truth, and teaches us that both the materialists and the spiritualists, are correct but only partially. Certainly, there is matter, there is Ajîva; thus Cārvāka is right and the Vedāntist wrong. There is also Spirit; there is Jîva; thus Vèdāntist is true and Cārvāka wrong. We must see both as both are obvious. Take one broad common phenomenon of death. John dies. The whole of John does not disappear. His body is there. His vitality is not. He is not there; he has gone from the body. That 'he' who has gone from the body and who, when he was with it and in it, made it 'alive', is the true John; the Jîva who was called John according to Jainism. The body which he wore and which he dropped or left on death, is the other partner in the firm of Soul and Matter; it is A-jîva. But here the point to be realised clearly is this-that Matter-one of the five chief forms of Ajîva-is in union with the soul, the only living and conscious substance. Lifeless matter is found united with living soul. The whole drama of life is played or danced to-gether by the living soul being in close grasp of lifeless matter. Lifeless space is the stage. Lifeless time is the duration and lifeless Dharma and Adharma, the indispensable assistants for the dancers to move or rest. The exercise of dancing is their eternal move-ment in the cycle of mundane existences. At each step, the momentum for a new movement is gained; at each embrace of matter, the delighted, deluded soul, throbs and vibrates for a fresh embrace. Wily matter is ever ready to attack the Soul to flow into it with its million insinuations and to keep alive and vigorous, the bondage of the living by the non-living. The inflow of the non-living matter into the living soul is called Āśrava (आस्रव). The bondage is Bandha बंध. The stoppage of Āśrava is Samvara (संवर.); the release of bondage is Nirjarā

(निर्जरा); the total Liberation of the living, from the bondage of the Non-living is Moksa मोक्ष."

जिजिव जीवति जीविष्यति चेति जीवः। Jijiva jîvati jîvisyati ceti Jîvah. That which lived (from time immemorial), which lives (at present), and which shall live (in future) is a Jîva. जीव्-प्राणधारणे-इति Jiv prāṇadhāraṇe. The verb Jîv जीव् is used in the sense of possessing life.

A living being is one, that possesses the means of supporting life. That which possesses a definite number of vital parts-at least four for Ekendriya एकेन्द्रिय jîvas and more for others-in accordance with its capacity to possess, out of the ten Prāṇas-प्राण vital parts-of the body, is called a Jîva.

Prāna (प्राण) is of two kinds:-Dravya Prāṇa, द्रव्य प्राण and Bhāva Prāṇa भाव प्राण.

There are ten varieties of Dravya Prāṇa,-viz. The five Indriyas इन्द्रिय-the five Organs of Sense,-through the medium of which, the ātmā is able to acquire a knowledge of substances. They are:-1. Sparshana Indriya स्पर्शन इन्द्रिय-Sense of Touch or Tactile Perception. 2. Rasanā Indriya रसना इन्द्रिय Sense of Taste. 3. Ghrāṇendriya घ्राणेन्द्रिय sense of Smell. 4. Caksu Indriya चक्षु इन्द्रिय-Sense of Sight-and 5th Shrotrendriya श्रोत्रेन्द्रिय-Sense of Hearing. 6. Shvāsoshvāsa श्वासोश्वास. Breathing; Respiration. (7-8-9. Activities of Mind, Speech, and Body. (7. मनयोग Mana yoga. 8. वचनयोग Vachana yoga. 9. काययोग Kāya yoga.) and 10. Āyuh. आयुः Life-limit.

I. Ananta Jnāna अनन्तज्ञान Infinite Knowledge. 2. Ananta Darśana अनन्तदर्शन Infinite Perception. 3. Ananta Cāritra अनन्त-चारित्र Perfect Conduct and 4. Ananta Vîrya अनन्तवीर्य Infinite Power, are called Bhāva Prāṇas भावप्राण.

All the living beings in this world, possess the number of Prāṇas, suitable to their capacity, out of the above-named ten

Dravya Prāṇas.

The Siddhas or the Liberated Souls, who have totally destroyed all the Karmas and who possess Infinite Knowledge and Infinite Perception and who enjoy Unfathomable Bliss, have the above-said four Bhāva Prāṇas.

Thus, the most characteristic sign of a Jîva is its capability of possessing Prāṇas.

Besides, चैतन्यलक्षणो जीव: इति-Caitanya lakṣaṇo jîvah-A Jîva has consciousness. It means that a Jîva can be known by its ability of experiencing the happiness of good actions or the misery of evil actions and of destroying good and evil Karmas.

According to Vyavahāra Naya, व्यवहारनय-Common Usage, he who, under the influence of good or evil Karmas, does good or evil actions, enjoys the fruit of good or evil actions, goes to all the four gatis गति or conditions of existence, including Naraka Gati, नरकगति in accordance with his actions and who after completely destroying all Karmas, is able to attain Mokṣa मोक्ष or the state of Final Liberation, is a Jîva जीव-a Living Being.

IT IS SAID :—

य: कर्त्ता कर्मभेदानां, भोक्ता कर्मफलस्य च ।
संसर्त्ता परिनिवर्ता, स ह्यात्मा नान्यलक्षण: ॥ १ ॥

1. Yah karttā karma-bhèdānām, bhoktā karma phalasya ca;

Saṁsarttā parinivartā sa hyātmā nānyalakṣaṇaḥ.

1. He, who does various actions, enjoys the fruit of his own Karmas कर्म actions, wanders (in the four Gatis) in this world, and who (after completely destroying all his Karmas) attains Mokṣa मोक्ष, is called a Jîva. A Jîva has no other characteristic.

BESIDES,

णाणं च दंसणं चेव चरित्तं च तवो तहा
वीरियं उवओगो अ एयं जीवस्स लक्खणं ॥ १ ॥

1. Jnānaṁ ca darśanaṁ cèva carittam ca tavo tahā;

Vîryam uvaögo a èyam Jîvassa lakkhaṇam.

1. Jnānam ज्ञानं Knowledge. 2. Darśanam दर्शनं Conation. 3. Carittam चरित्तं Right Conduct. 4. Tavo तवो Tapaḥ तप: Austerities; penance. 5. Vîryam वीर्यं-Power; strength, and 6. Uvaögo उवओगो Upayoga उपयोग Enjoyment are the characteristics of a Jîva.

" In the impure state, nine properties of the Soul may be mentioned:—

1. It lived in the past, is living now, and shall live for ever.
2. It has perception and knowledge.
3. It is immaterial, i. e. has no touch, taste, smell or colour.
4. It is the only responsible agent of all its actions.
5. It completely fills the body which it occupies, e-g that of an ant or an elephant.
6. It enjoys the fruits of all its Karmas.
7. It wanders in Saṁsāra.
8. It can become a Siddha in its perfect condition.
9. It goes upward."

" In every man,-every living being,-a demand for happiness and aversion to pain or trouble, is the first universal feature of Life. Jainism seizes this as the most important characteristic of Soul. It seeks happiness. It seeks this, because it has it not. To science, soul of life is only a mysterious something that lurks behind the marvel of matter. To Jainism and to all religions, this is an incomplete account of reality; the soul is as real as matter itself. The Body is rough and gross; it is fit only for the struggle with its own kin-matter. The Soul is subtle and refined, not meant for struggle with Matter; it is what feels pain and pleasure. The senses and the mind bear messages to it. It is the entity between which and the phenomena of life, the body is

the visible link. It is the something which still feels discontented, when the body and even the mind have found all that they want. It is a more inner principle of life than even mind. It is that which has the instinct of peace and bliss. Despite all our pangs and sorrows, we still hope for the best. This unkillable hope is the faintest index to the Eternal Bliss, which is an ever-present characteristic of soul."

"The hurry and competition of life soon tire us. This is due neither to laziness nor to love of weakness. It is only the germ of compassion which is in the soul of man. It is the pursuit of peace,-of undisturbable tranquility-that is a great feature of the soul in its pure condition. The Peace and Bliss are the twin goals aimed at by the soul. They cannot be ever-lasting unless based on deep, detailed, and well-digested knowledge. Perception and conviction are conditions of Perfect Knowledge. Thus, perception, Knowledge, Peace and Bliss are the great characteristics of soul. In combination, they imply an enormons power in the fully-evolved Soul."

The doctrine of Soul is not, in the Jaina view, a mere matter of faith; it is a matter of observation and common sense. If people shut their eyes to the noon-day Sun, and go on asking: " Where is the Sun, we cannot see it. There is no sun;" there is no remedy; they cannot see the light. By shutting one's eyes to facts or explaining them away, if they oppose our pet theory or scepticism, we cannot kill facts, although Truth is shut out in part or wholly. I try to make this clear, as Jainism cannot be properly understood and followed, unless we believe in a soul and clearly realise our belief, and analyse, in details, the meaning there of.

All the souls in the universe can be classified into two main divisions. One division contains Muktātmās मुक्तात्मा or those Liberated Souls who having completely destroyed the bondage of all the eight Karmas and being possessed of eight great qualities of the soul viz.

1. Kèvala Jnāna केवलज्ञान Perfect Knowledge.

2. Kèvala Darśana. केवलदर्शन Perfect Conation.
3. Ananta Vîrya अनन्तवीर्य Infinite Power.
4. Samyaktva सम्यक्त्व Perfect Right-Belief.
5. Avyābādhata अव्याबाधता Undisturbability.
6. Sūkṣmatva सूक्ष्मत्व Kxtreme fineness deyond sense-perception.
7. Avagāhantva अवगाहनत्व Inter-penetrability or infinite capacity for giving place;-and.
8. Aguru-laghutva अगुरुलघुत्वम् The quality of being neither light nor heavy by nature,

These perfect souls, sublime in the knowledge of the Universe and Beyond (Loka लोक and A-loka अलोक) eternal and steady at the summit of the universe,-are called Muktātmās मुक्तात्मा or Siddhātmās सिद्धात्मा.

The other division consists of Saṁsāri Jîvātmās संसारी जीवात्मा Mundane or Worldly beings, who under the baneful influence of I. Mithyātva मिथ्यात्व Wrong Belief. 2. A-virati अविरति-Non-renunciation; vowlessness. 3. Pramāda प्रमाद Carelessness. 4. Kaṣāya कषाय Passions and No-Kaṣāya नोकषाय-Minor Passions helping them, and 5. Yoga योग Functional activities of mind, speech and body (Mana Yoga मनयोग Vacana Yoga वचनयोग and Kāya Yoga, काययोग), wander from time immemorial, in this endless misery-stricken Saṁsāra and assume forms in all the four Gatis गति or conditions of existence viz 1 As a celestial being देव Dèva during Dèva Gati देवगति. 2. As a Manuṣya मनुष्य-a Human being during Manuṣhya Gati. मनुष्यगति 3. As a Tiryanca तिर्यञ्च-a sub-human creature, a lower being or a brute, during Tiryanca Gati तिर्यञ्चगति and 4. As a Nāraka नारक-a hellish being during Naraka Gati नरकगति-in accordance with their good or evil actions.

— THE FOURTEEN SOUL CLASSES. —

बादरसुहुमे इंदिय बि ति चउरिंदिय असण्णीसण्णीय
पज्जत्तापज्जत्ता एवं ते चउदसा हुन्ति ॥

Bādara suhumè indiya bi ti caurindiya asaṇṇi ya;
Pajjattā-pajjattā èvam tè cau-dasā hunti.

The one-sensed souls, fine and gross; the two-three and

four-sensed; the five-sensed, irrational and rational; all these, being developable and non-developable, make the fourteen classes (of Jîva).

This gāthā enumerates the fourteen soul-classes, which may be shown thus:—

1. Fine } One-sensed 2. Gross } 3. Two-sensed 4. Three-sensed 5. Four-sensed 6. Irrational Five-sensed 7. Rational ,, ,,	Each of these is either, 1. Developable पर्याप्त or 2. Non-developable अपर्याप्त.

Paryāpta (पर्याप्त Developable) Jîvas are those who, within one antar-muhūrta i. e. within 48 minutes, gain the capability of fully developing the essential characteristics of the body, into which they are going to incarnate. While, those that do not gain such a capacity, are called Aparyāpta (अपर्याप्त-Non-developable.)

[Antar-muhūrta is a period of time, which at its minimum consists of nine Samayas and above and at its maximum, of forty-eight minutes, minus one samaya. All the other periods, between these minimum and maximum, are called Antar-muhūrta]

KINDS AND VARIETIES OF SOULS.

Saṃsāri souls or Saṃsāri Jîvātmās संसारी जीवात्मा are of two kinds; viz 1. Sthāvara स्थावर Immobile Souls, and 2. Trasa त्रस Mobile Souls, according to the bodies they inhabit.

Sthāvara स्थावर Jîvas are those which are devoid of locomotion and have only one organ of sense, viz that of Touch or Tactile Perception (स्पर्शन Sparśana.). Earth, water, fire, air, and the vegetable kingdom, are known as Jîvas belonging to the Sthāvara class. Symptoms of life in these Saprāna Sthāvara (सप्राणस्थावर) or living fixtures, consist among other phenomena, in RESPONSIVE-NESS, as manifested by the series of changes in the

organic and in-organic worlds, as has also been recently demonstrated by Dr. Jagdish Chandra Bose, the most renowned Bengalee scientist of the day, that, in addition to the dead pudgala-matter, there is something **superphysical,** both in the living and in the so-called non-living. Experiments have shown that, like plants and animals, a piece of metal responds, in a like manner, if suitably influenced. But when killed by poison, like the plant or animal, it does not respond. When this something superphysical, departs from the constitution of the living and the so-called non-living, we say, it is dead, by which we mean that it does not respond.

Sthāvara souls are of five varieties—

1. Prithvî Kāya पृथ्वीकाय Earth-bodied Souls. Mineral substances e. g. Stones, Metals-Gold, Silver, Copper, Tin, Zinc; Dia--monds, Saphire, Arsenic, Mercury, Common Salt, and various kinds of salts, earths, and stones, are examples of Prithvî Kāya substances.

2. Ap Kāya Souls अप्काय Water-bodied Souls. Surface water of rivers, ponds, lakes, seas, oceans; water of wells, deep-springs; rain-water, dew, hail, ice and-Ghanodadhi घनोद्धि-solid mass of thick watery stratum supporting the under-ground residences of hellish beings and the celestial abodes of heavenly beings, are examples of Ap Kāya souls.

3. Agni Kāya अग्निकाय Tèu Kāya तेउकाय Tèjas Kāya तेजस्काय Fire-bodied Souls. Live burning coals, fire of flames, bright light, sparks of fire emitting from heaps of hay or wood, fire-brand, meteor, torch, lightning and sparks of light coming from stars and planets, are examples of Agni-Kāya souls.

4. VāyuKāya वायुकाय Air-bodied Souls. Wind-storm going high up, wind-storm with a downward direction, wind-storm moving in a circle, mild wind-breeze, great wind-storms, thick and thin air-stratum at the bottom of seas, are examples of air-bodied souls. The air that we breath in, is held to be saturated with very fine animalcules.

5. Vanaspati-Kāya वनस्पतिकाय-Souls in the Vegetable Kingdom-The presence of life in plants, has been proved beyond doubt, by the researches of Dr. J. C. Bose. The plants live, grow, and die, and respond to human and other stimuli applied to them. Jainism has long since credited plants and minerals with the possession of a soul and consciousness of a very low grade.

The vegetable kingdom is divided into two groups.

The one containing Pratyèka Vanaspati Kāya Jîvas प्रत्येक वनस्पतिकाय or Individual-souled Vegetables possessing one soul in one body. They are always Bādara बादर gross, never Sukṣma-सूक्ष्म fine. These Pratyèka Vanaspati Kāya Jîvas have an individual soul for the root, skin, leaves, wood, flower, fruit, and seed.

The other group contains Sādhāraṇa Vanaspati Kāya Jîvas साधारण वनस्पतिकाय-Common or Group-souled vegetables, which have innumerable souls in one body. Bulbous roots, sprouts, buds, moss of five varieties, carrots, potatoes, garlic, yam, turmeric, Amritvèla, thorn-apples, sprouts of newly—grown corn, turnips, cauli-flower, mushrooms, aloes, all unripe fruits, all leaves with hidden veins, green ginger, unripe fruits of tamarinds and mangoes, onions, varieties of thorn trees, Guggula; leaves of hemp, radish, and all those vegetables whose veins, knots, and joints are hidden; which, on division, can be divided equally, which are without fibres and which grow even after they are crushed-are a few examples of Sādhāraṇa Vanaspati Kāya Jîvas. They are also called Ananta (अनंत) Kāya Jîvas.

Besides the above-named Sādhāraṇa Vanaspati Kāya Jîvas, there are a number of other unknown Sādhāraṇa Vanaspati Kāya Jîvas. By destroying a portion of it, innumerable small animacules are likely to suffer. These Sādhāraṇa Vanaspati Kāya Vegetables should not be used as food, because, by the use of such substances, not two or four or even more, but innumerable small animalcules are killed; they should, therefore, be abandoned for ever.

By the operation of the Common साधारण-Sādhāraṇa body-making Karma,-the Nigoda bodies, as they are also called, become

Group-souled. They are again known to be of two kinds gross or fine. Their bodies are gross or fine through the operation of gross or fine body-making Karmas. Obstructive (घात ghāta) body is gross, while non-obstructive अघात A-ghāta body is fine. Gross bodies are called destructible or obstructive, because they alone can destroy each other.

Fine bodies are indestructible or non-obstructive, because nothing can kill them, and they can kill nothing. They die a natural death at the exhaustion of their Age-Karma. They pervade throughout the whole universe.

Nigoda Living Beings.

" Nigoda " beings are of two kinds,—fine and gross. Fine Nigoda Living beings exist everywhere in the Universe-from the nether-most hell to the highest region of the eternally Liberated Souls-(14 Rajus high). They are one-sensed, both developable and undevelopable; they take birth and die eighteen times in the short interval of time taken by one pulse-beat of an average human being. Of course, being souls, they have knowledge; but this knowledge preceded by its conation, is limited to the sense of touch. These Nigoda souls are-neither earth-bodied, water-bodied, fire-bodied nor air-bodied. They belong to the vegetable sub-class of the Immobile Class of Souls. They have one body occupied by many souls, which are born, which live, and which die together.

These group-souls are of two kinds:—

1. Those that have never left Nigoda. They are called Nitya नित्य) Nigoda ever-one-body-many souled अव्यवहारराशि.

2. Those that left Nigoda and became embodied in higher forms of soul-classes; but have come down to Nigoda once more. These are called Itara Nigoda इतरनिगोद् or Caturgati Nigoda चतुर्गतिनिगोद्-One body-many-souled.

These two are also called Sādhārana or Common or Group-souled-classes of vegetables.

The other class of souls is Trasa त्रस-(from Sanskrit त्रस् to fear) or Mobile Souls.

Trasa Jîvas are those, who have power of locomotion and are therefore, able to run away from the seat of danger. The distinc--tion is that, the Sthāvara Souls cannot move at all, at their own will, while the Trasa Souls are able to move to a greater or less extent.

The Trasa Souls have sense-organs and they are named द्वीन्द्रिय Dvi-indriya त्रीन्द्रिय-Tri-indriya, चतुरिन्द्रिय Catur-indriya and पंचेन्द्रिय Pancèndriya, according as they possess two, three, four or five sense-organs.

द्वीन्द्रिय Dvi-indriya souls are those, which have two senses i. e. that of touch, and that of taste. Conch, shells, cowries, leeches, intestinal worms, silk-worms, maggots etc, are examples of two-sensed souls.

त्रीन्द्रिय Tri-indriya souls are those, which have three senses i. e. the sense of touch, the sense of taste, and the sense of smell. Bugs, lice, ants, centipeds, cochineal, worms in human excrements, worms in excrements of lower animals, insects in spoiled grains of corn, insects found on ears of diseased dogs, worms found in spoiled sugar and sugar-juice, are examples of three-sensed souls.

चतुरिन्द्रिय Catur-indriya souls are those, which have four senses, i. e. the sense of touch, the sense of taste, the sense of smell, and the sense of sight. Scorpions, bees, wasps, flies, crabs, mosquitoes, and brown reddish leech, are a few examples of four-sensed souls.

Two-sensed souls do not usually possess any legs. Three-sensed souls have four to six or more legs. Fonr-seused souls have six or eight legs; and five-sensed souls have two or four feet. Serpents, pantheons, and fish have no legs.

Three-sensed jîvas have two hairs in front, and four-sensed

jîvas have two horny excrescences in front.

पंचेन्द्रिय-Pancèndriya souls are those, who possess all the five senses-viz, the sense of touch, the sense of taste, the sense of smell, the sense of sight, and the sense of hearing. Pancèndriya jîvas are of four kinds viz. 1. Nāraka नारक Hellish beings. 2 Tiryanca-तिर्यंच Lower animals, brutes, 3. Manuṣya मनुष्य-Human beings, and 4. Dèvas देव Celestial beings.

1. Nārakās नारका Hellish; Nāratās नारता-Un-amused, are so-called because they never like the Dravya द्रव्य Objects; Kṣetra, क्षेत्र Place, Kāla काल Time, and Bhāva भाव Conditions, in which they are placed nor do they like each other. All the objects and surroundings in hell, are altogether disagreeable. The very name Nārakā नारका, or Nāratā नारता, signifies that the hellish beings do not, at all, like the conditions of hell nor do they like each other.

2. Tiryanca तिर्यञ्च Crooked,—Sub-human souls, Lower animals or Brutes,-are so-called because they adopt crooked thought-activities, have open indulgence in their animal passions, are in a very low position as regards their body position, have little knowledge, and have multifarious grave demerits.

3. Manuṣya मनुष्य Mānuṣāh मानुषा: Human beings (Men) are so-called because they always have discrimination, are mentally well-qualified,- strong of will-power, and are descended from the Manus (or Kulkaras) the leaders of men.

Manus or Kulkaras कुलकर are born in the Bharata and Airvata Kṣètras just at the beginning of the transformation of Bhoga-Bhūmi or enjoyment conditions into Karma-Bhūmi or work-conditions. They are sixteen in number and one follows the other after definite intervals. They instruct the people into new ways of living and hence they have been spoken of as the chief ancestors of all men.

During the present age, Nābhi Rājā was the seventh Kulkara and his son Śrî Rishabha-dèva, was the first Tîrthaṅkara of the present series of twenty-four Tîrthaṅkaras of the Jainas and his son Bharata Cakravarti,-after whom the country is named Bharata Kṣetra,-was the first Cakravartin.

1 Dèvas देव or celestial beings are so-called because they always amuse themselves with their eight heavenly acquisitions, and have shining heavenly constitutions.

The eight heavenly acquisitions of the celestials which are theirs by nature, are the following:—

1 Aṇimā अणिमा-This enables them to make their body very small.

2. Mahimā महिमा is the opposite of the first and helps them to extend their bodies to any dimensions.

3. Laghimā लघिमा by which they can make their bodies very light.

4. Garimā गरिमा by which they can make their bodies very heavy.

5. Sakāma Rūpitva सकामरूपित्व by which they can, at their own will, adopt any forms and any number of bodies at one time.

6. Vaśitva वशित्व by which they can bring others under subjugation.

7. Iśitva इशित्व by which they can exhibit superiority.

8. Prakāmya प्रकाम्य-Power to act as they desire.

Celestial Constitution-The constitution of celestial souls is technically called,-Vaikriyika Śarîra वैक्रियिक शरीर-Fluid body. The celestial beings can assume any form they like. Their body has no flesh, blood, and bones, and there are no filthy excretions from it. It is very lustrous.

We are human beings. The Pancèndriya Jîvas are called rational (संज्ञी Sañjnî-Possessing clear conception) or irrational

(असंज्ञी-A-sañjnî-Not possessing clear conception) in accordance as they possess clear conception or not.

Horses, cows, buffaloes, dogs, asses, elephants, tigers, lions; birds like parrots, pigeons, crows; sea-birds, aligators, fish living in water; snakes, pantheons, crawling on ground-are a few examples of Tiryanca Pancèndriya Jîvas.

Varieties of Tiryanca Pancèndriya Jîvas.

जलयर थलयर खयरा तिविहा पंचिंदिया तिरिक्खा य।
सुसुमारमच्छकच्छवगाहा मगरा य जलचारी ॥ १ ॥

Jalayara thalayara khayarā tivihā pancindiyā tirikkhā ya;
Susumāra maccha kacchava gāhā magarā ya jalacārî.

Tiryanca Pancèndriya Jîvas are of three kinds:-1. Jalayara-जलयर-1. Aquatics or those living in water. 2. Thalayara थलयर-Those living on dry land and 3. Khayarā-खयरा-Those flying in the air.

Susumāra सुसुमार Sea-whales, Maccha मच्छ Fish; Kacchava-कच्छव Tortoise; Gāhā गाहा-ग्राह Crocodiles and Magara मगर Marine-monsters, aligators,-are examples of Jalacara Jîvas.

चउपय, उरपरिसप्पा भुयपरिसप्पा य थलयरा तिविहा
गो-सप्प-नउल-पमुहा बोधव्वा ते समासेणं ॥ २ ॥

Caupaya Uraparisappā Bhuyaparisappā ya Thalayarā tivihā;

Go-Sappa-Naula-pamuhā bodhavvā tè samāsènam.
Thalachara jîvas are of three kinds:-

1. Caupaya चउपय Catuṣpada चतुष्पद Four-footed quadrupeds. 2. Ura parisappā उरपरिसप्पा-Ura parisarpā उरपरिसर्पा-Those moving about on breast-and 3. Bhuya-parisappā भुयपरिसप्पा Bhuja-parisarpā भुजपरिसर्पा, Those moving on hands.

Cows, buffaloes, horses, asses, elephants, camels, sheep, goats etc are examples of Four-footed Thalacara Jîvas.

Sappa सप्प-Sarpa सर्प -Serpents, huge snakes, boas, pantheons etc are a few examples of Thalacara Jîvas moving about on breast.

Naula-नउल -Nakula नकुल-Mungoose, rats, squirrels, monkeys etc are a few examples of Bhuja-parisarpa भुजपरिसर्प-Jîvas moving about on arms.

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेव ।
नर-लोगाओ बाहिं समुग्ग-पक्खी विगय-पक्खी ॥ ३ ॥

Khayarā Romaya-pakkhî Cammaya-pakkhî ya pāyaḍā cèva;

Nara-logāo bāhim Samugga-pakkhî Vigaya-pakkhî.

Khayarā खयरा-Khècarā खेचरा-Birds,-moving about in the air, are either Romaya-pakkhî रोमयपक्खी-possessed of wings furnished with fine hair; or Cammaya-pakkhi चम्मय-पक्खी possessed of wings made of skin; and outside the Manuṣya loka i. e. Jambū dvîpa, Dhātaki Khaṇḍa dvîpa and Ardha Puṣkaravara dvîpa, where only there are living beings, there are birds with closed wings and with extended wings.

Parrots, pigeons, crows, sparrows, swans, cranes, vultures etc are examples of Romaya-pakkhî रोमय-पक्खी-Jîvas. i. e. birds whose wings are furnished with fine hair.

Bats, nettle-wings etc are examples of Cammaya-pakkhî, चम्मयपक्खी-Jîvas.

सव्वे जल-थल-खयरा समुच्छिमा गब्भया दुहा हुन्ति.

Savvè Jala-Thala-Khayarā samuchchhimā gabbhayā duhā hunti.

All these Jalacara, Thalacara and Khècara Jîvas are born from an uterus, as well as, are born spontaneously without an uterus (or a divine bed or a place of birth for Nāraki Jîvas.)

Paryāpti पर्याप्ति (Developableness)-" Paryāpati पर्याप्ति is the attainment of the capacity of developing body, mind, speech and the five senses, while Prāna प्राण is the activity of those functionaries."

" Biologists and Zoologists alone can say if it is capable of being subjected to experiments.

But the briefest Jaina account is this:-The newly-born-Soul is incomplete, but it has the capacity to become comptete, in assimilation, body, senses, respiration, speech, and mind. The completion of the capacity to develop these six processes, makes the six Paryāptis.

When a soul goes from one condition of existence to another, it assimilates the molecules of Ahāraka आहारक Matter and also of speech-matter in the case of more than one sensed and of mind-matter, in the case of rational beings. The āhāraka molecules form the physical body of human and sub-human beings; the fluid-Vaikriyika वैक्रियिक-transformable body of celestial and hellish beings, and the assimilative body in case of saints. These molecules must be reduced to a primary solid and liquid form. The completion of the capacity to do it, is the Assimiliative आहारक-Ahāraka-Development.

The solid portions develop into bone and hard substances, and the liquid into blood, bile etc,-the fluid substances of the body. The completion of thecapacity to do it, is the S'arîra शरीर Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it, is the Indriya इन्द्रिय-Sense-Development. The wear and tear of the body, is made up by ceaseless Respiration. The completion of the capacity for respiration is Aṇapāṇa आणपाण Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind, is respectively the Speech and Mind Development.

The beginning of the acquiring of four, five or six capacities is simultaneous, but their completion is in the order in which they are named above. And from the first kind, each successive development takes more time to complete itself than its predecessor. But each one individually, and all the six collectively never

take more than one Antar-Muhūrta, the minimum of which is nine samayas, and maximum is forty-eigh tminutes, minus one samaya But a completelyundevelopable (Labdhi Aparyāptaka (लब्धिअप्र्याप्तक) soul does not complete its capacity ot develop and dies within one Antar-Muhūrta which is one-eighteenth of one pulse-beat.

The right place of enjoying the benign fruits of good actions dond by human beings and lower animals, is Dèva-loka देवलोक, Celestial abodes,-and place of enduring the hardships of evil actions done by them, is Nāraka Bhumi-नारकभूमि Hell.

The Nārakas live under-ground. The middle world of the universe is the region occupied by human beings and the sub-human beings. The middle of the Upper World is the region of heavenly beings.

THE UNIVERSE.

The Universe is 14 Rajus high, 7 Rajus at the base with a thickness, which at its base is 7 Rajus; then it gradually decreases to one Raju at the height of 7 Rajus i. e. at the Middle of the Universe, where the Middle World i. e. the region of the human and sub-human beings is situated.

Then, it gradually grows to a thickness of 5 Rajus at the point where the sixth heaven ends and which marks the Middle of the Upper Worla or the region of heavenly beings. Finally, it gradually decreases to a thickness of one Raju at the top of the Universe i. e. 14 Rajus high above the base, 7 Rajus high above the Middle World and 3½ Rajus high above the sixth heaven. It is here that the Siddha Kṣetra or the Region of Eternally Liberated Souls is situated. This is at the top of the Universe.

The whole universe is enveloped in three atmespheres, called the Vāta Valayas वातवलय or wind-sheaths. They are:—

I. The thick wind or very dense atmosphere Ghanodadhi-vāta-valaya घनोदधि-वात-वलय.

II. The less thick or dense atmosphere Ghana-vāta-valaya घनवात-वलय

III. The fine wind or rare atmosphere Tanu-vāta-valaya तनु वात-वलय.

The above human region is Aḍhi Dvîpa अढीद्वीप two conti nents and a half-viz. Jambū Dvīpa. Dhātaki Khanda, and half Puṣkara-vara Dvīpa.

Space आकाश Ākāśa is divided into the Universe लोकाकाश Lokā-kāśa and Non-universe अलोकाकाश Alokā-kāśa. The universe is divided into three parts. The Upper Universe उर्ध्वलोक Urdhva-loka; the Midle Universe Madhya-loka मध्यलोक; and the Lower Universe अधःलोक Adhaḥ-loka. The Upper Universe and that alone contains the heavenly residences of celestial beings. In the centre of the Middle Universe, there is Mount Mèru. It is surrounded on all sides by Jambū dvîpa,-a continent having a diameter of 100000 yojans. Jambū dvipa is encircled by the Lavana Samudra लवणसमुद्र 200000 yojans in diameter. This is encircled by the continent Dhātaki Khanḍa धातकीखंड 400000 yojans in diameter encircled by the ocean Kālodadhi कालोदधि 800000 yojans in diameter. This is again encireled by the continent Puṣkara पुष्कर Dvîpa द्वीप 1600000 yojans in diameter. Puṣkara vara dvîpa is bisected through-out by the mountain Mānuṣottara मानुषोत्तर so-called because no human being can exist beyond this mountain. Beyond Puṣkara vara, dvîpa, there are in.-numerable oceans and continents, the diameter of each one being double that of its predecessor. The last continent is Svayambhū-ramaṇa and the ocean is also ealled Svyambhū-ramaṇa स्वयंभूरमण. The last continent is divided in its middle by the mountain Svayamprabhā (स्वयंप्रभा).

The first 2½ continents and the first two oceans, have both Karma Bhūmi-कर्मभूमि and Bhoga-Bhūmi-भोगभूमि. The last ocean

and half of the last continent next to the ocean have got only Karma-Bhūmi. The rest of the oceans and continents have only Bhoga-Bhūmi.

The Middle Universe is the abode of three groups of celestial beings i. e. 1. Bhavanapati भवनपति Residentials 2. Vyantara व्यन्तर Peripatetics and 3. Jyotīṣk ज्योतीष्क् Stellars, as also of the human and sub-human beings. Human and sub-human beings both of Karma-Bhūmi and Bhoga-Bhūmi type are found in the first two oceans and the first two and a half continents i. e. up te the Mānuṣottara. No human beings of any kind are found anywhere else in the Universe.

One-sensed beings are found in the whole universe, 2 to 4--sensed and 5-sensed irrational beings are found only in the first two oceans, first 2½ continents, last ½ continent and the last ocean.

Five-sensed rational human beings are found only in the first 2½ continents and the first two oceans. Five-sensed rational sub-human beings-lower animals of the Bhoga-Bhūmi type, are found everywhere except the last half continent and the last ocean.

Beyond Mānuṣottara and the Svayamprabhā, there are only 5-sensed animals with mind only of the Bhoga-Būmi type. In the last ½ continent and the last ocean, there are all kinds of animals of the Karma-Bhūmi type.

Our earth is an immense circular body consistiug of a number of concentric rings called Dvîpas द्वीप-Islands, separated from each other by ring-shaped oceans. In the centre, stands Mount Mèru. Around this, at its foot, runs the first continent Jambū-dvîpa जम्बूद्वीप. This is surrounded by the Lavana-samudra, or the Salt Sea. Then come the other continents each followed by a sea-ring. The names of the first eight continents beginning from Jambū-dvîpa out-wards are:—

1. Jambū-dvîpa जम्बूद्वीप—The Jambū Island.

2. Dhātakî-dvîpa-धातकी द्वीप-called the Grislea Tomentosa Island from its resemblanee to the flower of Grislea Tomentosa.

3. Puṣkara vara-dvîpa पुष्करवर द्वीप called the Lotus Island from its rasemblance to the lotus flower.

4. Vāruṇîvara-dvîpaवारुणीवर द्वीप The Water Island.

5. Kṣîravara-dvîpa-क्षीरवर द्वीप The Milk-white Island.

6. Ghrutavara-dvîpa घृतवर द्वीप Ghee (Clarified butter) Island.

7. Ikṣuvara-dvîpa इक्षुवरद्वीप The Ikṣuvara dvîpa

8. Nandiśvara-dvîpa नंदीश्वरद्वीप The Nandîśvara Island.

The sea between Dhātaki-dvîpa and Puṣkara vara dvîpa is the Kālodadhi कालोदधि. The Puṣkaravara dvîpa is divided by Mount Mānuṣottara, which is the ultimate limit of the region inhabited by human beings. Thus, human beings live in two and a half continents: Jambū-dvîpa, Dhātaki dvîpa and half of Puṣkaravara dvîpa. The name of the last sea is Svayambhū-ramaṇa स्वयंभूरमण. Non-human beings (Tiryanca तिर्यञ्च) live in the whole of the Middle World; Immobile souls (Sthāvara स्थावर) in the whole

Universe. Aquatic souls are only in the first two seas (Lavana Samudra and Kālodadhi) and in the last.

We are concerned mainly with Jambū-dvîpa. It has six mountains running thru it east and west. These are, from south to north:-(1) Himavāna हिमवान (2) Mahā-himavāna महाहिमवान (3) Niṣadha निषध (4) Nîla नील (5) Rukmin रुक्मिन् and (6) Śikharin शिखरिन्. These divide it into seven zones.

From the south, the names are. Bharata-Kśètre 2. Haimavata-Kṣètra 3. Hari-Kśètra 4. Videha-Kśètra 5. Ramyak Kśètra 6. Hairaṇyavata-Kśètra and 7. Airavata Kśètra.

Bharata-kṣètra is the part to which we belong. Bharata

kṣetra is divided by the Vijayāradha mountain into a northern and a southern region. The northern region is peopled by Milecchas म्लेच्छ (barbarians) The southern region is divided into three sections by two great rivers-the Mahā-Sindhu महासिंधु Indus in the west and the Mahā-Gañgā महागंगा Ganges in the east. The barbarians, again, people the extreme eastern and western sections.

We belong to the middle section called the Ārya-khaṇḍa. It is bounded by the Great Ganges on the east, by the Vijayār-dha Mountain on the north, by the Great Indus on the west, and by the Salt sea on the south.

Bharata-kṣètra is 526½ yojans broad. The rivers, the Great Indus and the Great Ganges, and the mountain Vijayārdha divide it into six sections as seen above.

Our whole world with its Asia, Europe, America, Africa, Australia etc. is included in Ārya-khaṇḍa.

Chapter II

Su-de'va सुदेव Su-guru सुगुरु Su-dharma सुधर्म.

4. Su-d'ẻva.

It is said:—

1, गजाश्वपोतोक्षरथान् यथेष्टपदाप्तये भद्र निजान् परान् वा
भजंति विज्ञाःसुगुणान् भजैवं शिवाय शुद्धान् गुरुदेवधर्मान् ॥ १ ॥

Adhyātma Kalpa-druma अध्यात्मकल्पद्रुम.

1 Gajā ṣava potokśa rathān yatheṣta padāptayè bhadra'. nijān parān vā;

Bhajanti vijṇāh suguṇān bhajaivaṃ śhivāya śhuddhān guru-dèva dharmān.

1 Just as wise persons take into their service, their own well-equipped elephants, horses, boats, oxen and chariots or those belonging to others, for the purpose of going to a desired place, in the same manner O worthy man!, therefore, adore a Sudèva सुदेव a true God, a Su-guru सुगुरु-a true Guru-teacher and Su-dharma सुधर्म a true Dharma for the attainment of Liberation.

2. न धर्मचिंता गुरुदेवभक्तिर्येषां न वैराग्यलवोऽपि चित्ते
तेषां प्रसूक्लेषफलः पशूनामिवोद्भवः स्यादुदरंभरीणाम् ॥ २ ॥

अध्यात्मकल्पद्रुमdh-Ayātma Kalpa-druma.

2 Na dharmacintābhakti-r-yèṣām, na vairagya lavoṣpi cṣittè;
Tèṣām prasūklèṣa phalah paṣūnāmivodbhavaḥ syādudaraṃbha-rīṇāṃ.

2 The birth, of such voracious persons, who have no consideration for virtuous actions, who have no devotion towards Gurus and Dèvas, and who have not a particle of indifference to worldly objects in their minds, is as distressing as the birth of a lower animal.

Kalikāla Sarvajña Acārya Mahāraja Śrimān Hèmcandrā-chāryaji writes about the most essential qualities of a Sudèva सुदेव a True God thus:—

1 महाज्ञानं भवेद्यस्य, लोकालोकप्रकाशकम्
महादया दमो ध्यानं, महादेवः स उच्यते ॥ १ ॥
2 रागद्वेषौ महामल्लौ, दुर्जयौ येन निर्जितौ।
महादेवं तु तं मन्ये, शेषा वै नामधारकाः ॥ २ ॥
3 महाक्रोधो महामानो महामाया महामदः।
महालोभो हतो येन, महादेवः स उच्यते ॥ ३ ॥

महादेवस्तोत्र-Mahādèva Stotra (Hèm)

1. Mahājñānaṃ bhavèdyasya, lokāloka-prakāśakam;
Mahādayā damo dhyānaṃ Mahādèvaḥ sa ucyatè. 1.

2. Rāgadvèṣau, mahāmallau, durjayau yèna nirjitau;
Mahādèvaṃ tu taṃ manyè śèṣā vai nāmadhārakāḥ. 2.

3. Mahā krodho, mahā māno, mahā māyā mahā madaḥ;
Mahā lobho hato yèna, Mahādèvaḥ sa ucyatè. 3.

1. He, who has complete knowledge capable of enlightening Loka the Universe, and A-loka-the space outside the Universe; who has great compassion (for living beings); who has self-control; and who is devoted to religious meditation, is called a great God.

2. I really consider him, as a great God, who has conquered, the two very powerful wrestlers,-passion and hatred-which are hard to be conquered; the rest are merely bearing the name.

3. He, who has thoroughly overcome great anger, great pride, great deceit, great conceit, and great greed, is called a great God.

यो वीतरागः सर्वज्ञो यः शाश्वतसुखेश्वरः
क्लिष्टकर्मकलातीतः सर्वथा निष्कलस्तथा ॥ ४ ॥
यः पूज्यः सर्वदेवानां यो ध्येयः सर्वयोगिनाम्
यः स्रष्टा सर्वनीतीनां महादेवः स उच्यते ॥ ५ ॥

—Bhagavān Haribhadra Sūri Aṣṭaka Prakaraṇaṃ.

4. Yo vitarāgaḥ Sarvajno yaḥ śāśvatasukhèsvarah;
Klishtakarmakalātitah sarvathā niṣkalastathā.

5. Yaḥ pūjyah sarvadèvānām, yo dhyèyaḥ sarvayoginām;
Yaḥ sraṣṭā sarvanîtînām, Mahādèvaḥ sa ucyate.

5. He, who has become completely free from passion and hatred; who is Sarvajña सर्वज्ञ Omniscient; who is the Lord of Eternal Happiness; who has completely over-come the smallest portion of Karmas of evil actions; and who has, therefore, become completely free from the minutest part of Karmas in every way,
5. Who is worshipped by all the gods; who is meditated upon by all the Yogins; and who is the creator of all worldly wisdom, is called a great God.

विष्णुर्वा त्रिपुरान्तको भवतु वा ब्रह्मसुरेन्द्रोऽथवा
भानुर्वा शशलक्षणोऽथ भगवान् बुद्धोऽथ सिद्धोऽथवा ।
रागद्वेषविषार्तिमोहरहितः सत्त्वानुकम्पोद्यतो
यः सर्वैस्सह संस्कृतो गुणगणैस्तस्मै नमः सर्वदा ॥ ६ ॥

6. Viṣṇu-r-vā Tripurāntako bhavatu vā Brahma Surèndro'thavā;
Bhānu-r-vā śaśalakṣaṇo'tha Bhagavān Buddho'tha Siddho'thavā.

Rāga-dvèṣaviṣārtiMoharahitaḥ sattvānukampodyato;
Yaḥ sarvaissaha saṃskrito guṇagaṇaistasmai namaḥ sarvadā.

6. Let him be Viṣnu or Śiva or Brahmā or Surèndra-the King of the gods-or the Sun or the Moon or Bhagavān Buddha or Siddha Bhagavān. But obeisance always to him, who is devoid of the misery of the poison of Passion and Hatred and Moha मोह (Infatuation; delusion); who is always ready to have compassion for all living beings, and who is adorned with a multitude of virtuous qualities.

7. निर्ममो निरहंकारो निस्सङ्गो निष्परिग्रहः ।
रागद्वेषविनिर्मुक्तस्तं देवं ब्राह्मणा विदुः ॥ ७ ॥

—Śiva Purāṇa, Jnāna Samhitā.

7. Nirmamo nirahaṅkāro nissaṅgo nisparigrahaḥ;
Rāga-dvèṣa-vinirmuktastam dèvaṃ brāhmaṇa viduḥ. 7

7. The Brāhmans ब्राह्मणा Theologicians call him a Dèva देव a God, who is free from love towards worldly objects, who is free from egotism, who is free from all desires, who is free from possessions, and who is delivered from the bonds of passion and hatred.

5. Arahat Dèva or Jinèndra Dèva.

रागोऽङ्गनासङ्गमनानुमेयो, द्वेषो द्विषद्दारणहेतुगम्यः
मोहः कुवृत्तागमदोषसाध्यो, नो यस्य देवस्य स चैवमर्हन् ॥ १ ॥
श्री अष्टक प्रकरणम्-Śrî Aṣtaka Prakaraṇam.

1. Rāgo'aṅganāsaṅgamanānumèyo, dvèṣo dviṣaddāraṇahetugamyaḥ;
Mohaḥ kuvrittāgamadoṣasādhyo,no yasya dèvasya sa caiva-
-marhan.

1. Rāga राग Passion is to be inferred by association with young females; Dvèṣa द्वेष Hatred or malice to be known as the sign of destruction of enemies; and Moha मोह (Infatuation or delusion) is to be inferred by the acquisition of defects incidental to evil actions. A god, who does not possess any of these defects is a True God, and he is an Arhant अर्हन्त (Parmātmā).

2. शृंगारादिरसाङ्गारैर्न दूनं देहिनां हितम्
एकान्तशान्ततोपेतमार्हतं वृत्तमद्भुतम् ॥ २ ॥

2. Śringārādi rasāngārair-na dunam dèhinām hitam;
Ekāntaśāntatopètamārhatam vritamadbhutam.

2. The virtuous conduct of the Arhanta is wonderful. The welfare of living beings is not destroyed by the embers of the relish of sexual love, (as) it is endued with exclusive tranquility

3. जिनेन्द्रप्रणिधानेन गुरूणां वन्दनेन च ।
न तिष्ठति चिरं पापं, छिद्रहस्ते यथोदकम् ॥ ३ ॥

3. Jinèndra-praṇidhānèna guruṇāṃ vandanèna ca;
Na tiṣṭhati ciraṃ pāpam chidrahastè yathodakaṃ

3. By profound meditation of Jinèndra जिनेन्द्र-Parmātmā-the lord of the Jainas,-(who have conquered passion, hatred, delusion etc)-and by respectful salutation to the teachers, sin does not exist, like water in a hand with holes in it.

पापं लुम्पति दुर्गतिं दलयति व्यापदयत्यापदं
पुण्यं संचिनुते श्रियं वितनुते पुष्णाति नीरोगताम् ।
सौभाग्यं विद्धाति पल्लवयति प्रीतिं प्रसूते यशः
स्वर्गं यच्छति निवृतिं च रचत्यर्चाऽर्हतां निर्मिता ॥४॥

4. Pāpam lumpati durgatim dalayati vyāpadayatyāpadam;
Puṇyam sancinutè ṣriyaṃ vitanutè puṣṇāti nīrogatām.
Saubhāgyaṃ vidadhāti pallavayati prītim prasūtè yaśaḥ;
Svargaṃ yacchati nivritiṃ ca racayatyarcārhatāṃ nirmitā.

4. The worship, done to the Arhats, destroys sin, crushes misfortune, kills misery, accumulates Puṇya पुण्य Merit, spreads prosperity, nourishes health, bestows good luck, diffuses affection, generates fame, bestows heaven, and accomplishes Mokṣa मोक्ष Liberation.

5. स्वर्गस्तस्य गृहाङ्गणं सहचरी साम्राज्यलक्ष्मीः शुभा ।
सौभाग्यादिगुणावलिर्विलसति स्वैरं वपुर्वेश्मनि ।
संसारः सुतरः शिवं करतलक्रोडे लुठत्यञ्जसा
यः श्रद्धाभरभाजनं जिनपतेः पूजां विधत्ते जनः ॥५॥
सिन्दूर प्रकरण-Sindūra Prakaraṇa

5. Svargastasya grihāṅgaṇaṁ sahacarī sāmrājyalakṣmīḥ śubhā;
Saubhāgyādi guṇvalir-vilasati svairaṃ vapu-r-vèsmani;
Saṃsāraḥ sutaraḥ Śivaṃ karatalakrodè luṭhatyanjasā;
Yaḥ sraddhā-bharabhājanaṃ Jinapatèḥ pūjāṃ vidhattè janaḥ.

5. The man, who sincerely worships Jina-pati-जिनपति the Lord of the Jinas-with confidence, has Svarga, स्वर्ग heaven as

the courtyard of his house; the excellent wealth of the universal sovereignty accompanies him; a series of good luck and other virtuous qualities becomes gradually manifest; the Saṁsāra संसार (the ocean of worldly existence), becomes easy to cross, and prosperity rolls speedily into the cavity of his hand.

6. यः पुष्पैर्जिनमर्चति स्मितसुरस्त्रीलोचनैः सोऽर्च्यते
यस्तं वन्दत एकशस्त्रिजगता सोऽहर्निशं वन्द्यते ।
यस्तं स्तौति परत्र वृत्रदमनस्तोमेन स स्तूयते
यस्तं ध्यायति क्लृप्तकर्म्मनिधनः स ध्यायते योगिभिः ॥ ६ ॥

6. Yaḥ puṣpair–jinamarcati smitasurastrilocanaiḥ so'rcyatè;
Yastaṃ vandata èkśastrijagatā so'harniśaṃ vandyatè;
Yastaṃ stauti paratra vritradamanastomèna sa ṣtūyatè;
Yastaṃ dhyāyati klriptakarmmanidhanaḥ sa dhyāyatè yogibhiḥ.

6. He, who worships a Jina with flowers, is adored by the eyes of smiling divine females; he, who bows down before him only once, is saluted always by the three worlds; he, who subsiding enemies, praises him, is praised by euoligistic hymns in the next world; he, who with his karmas destroyed by cutting down, meditates upon him, is meditated upon by Yogins.

7. गृहाणि कर्माणि विहाय भव्याः
श्रीवीतरागं परिपूजयन्ति ।
ये शुद्धभावास्त्रिदशाधिपत्यं
सम्पादयन्त्याशु शिवं क्रमेण ॥ ७ ॥

7. Grihāṇi karmāni vihāya bhavyāḥ;
Śrī Vitarāgaṃ paripūjayanti;
Yè śuddhabhāvāstridaṣādhipatyaṃ;
Sampādayantyāṣu śivaṃ kramèṇa.

7. Those fortunate persons, who leaving aside their household business, worship with a pure affectiouate heart, the Vītarāga वीतराग–the Exalted Soul (who is perfectly exempt from worldly desires,) acquire the lordship of the gods, and acquire Liberation quickly in turn.

6. Su-guru सुगुरु.

धर्मज्ञो धर्मकर्त्ता च सदा धर्मप्रवर्त्तकः ।
सत्त्वेभ्यः सर्वशास्त्रार्थदेशको गुरुरुच्यते ॥ १ ॥

1. Dharmajno dharmakartā ca sadā dharmapravartakaḥ;
Satvèbhyaḥ sarvaṣāstrārthadèśako gururucyatè.

1. He, who knows the śāstras; who is the maker of the tenets of the śāstras; who always propagates the principles of the religion, and who preaches the meanings of all the śāstras to living beings, is called a Guru गुरु a teacher.

2. विदलयति कुबोधं बोधयत्यागमार्थं
सुगतिकुगतिमार्गौ पुण्यपापे व्यनक्ति
अवगमयति कृत्याकृत्यभेदं गुरुर्यो
भवजलनिधिपोतस्तं विना नास्ति कश्चित् ॥ २ ॥

Sindūra Prakaraṇa सिन्दूर प्रकरण.

2. Vidalayati kubodhaṃ bodhayatyagam rthaṃ;
Sugati-kugati-mārgau puṇya-pāpè vyanakti;
Avagamayati krityākrityabhèdaṃ guru r-yo;
Bhavajalanidhipotastam vinā nasti kascit.

2. The teacher destroys wrong belief; he imparts the knowledge of the scriptures; he shows the distinction between merit and demerit, and the right road to happiness and misery; he explains the difference between what is worth doing and what is not. There is none else except such a teacher, who is like a ship in crossing the ocean of Saṃsāra.

3. किं ध्यानेन भवत्यशेषविषयत्यागैस्तपोभिः कृतं
पूर्णभावनयाऽलमिन्द्रियदमैः पर्याप्तमाप्तागमैः ।
किन्त्वेकं भवनाशनं कुरु गुरुप्रीत्या गुरोः शासनं
सर्वे येन विना विनाथबलवत्स्वार्थाय नालं गुणाः ॥ ३ ॥

3. Kim dhyānèna bhavatyaśèśavisayatyāgai-s-tāpobhiḥ kritam;
Purṇabhāvanayā'lamindriyadamaiḥ paryāptamāptāgamaiḥ;
Kintvèkaṃ bhavanāśanaṃ kuru prityā guroḥ śāsanaṁ;
Sarvè yèna vinā vināthabalavatsvārthāya nālaṃ guṇāḥ.

3. What is the use of deep meditation?; Let there be an abandonment of sensual pleasures; away with austerities; suffice with thoughts promoting welfare; enough of restraint of senses; and enough of the precepts of wise persons. However, observe only the commands of the teacher, out of love towards Guru, which destroy future existences in the Saṃ sāra. Because, all the remaining virtuous qualities, without the observance of such commands, are not able to accomplish one's desired objects like an army without a commander.

4. पिता माता भ्राता प्रियसहचरी सूनुनिवहः
सुहृत्स्वामीमाद्यत्करिभटरथाश्वपरिकरः ।
निमज्जन्तं जन्तुं नरककुहरे रक्षितुमलं
गुरोर्धर्माधर्मप्रकटनपरात् कोऽपि न परः ॥ ४ ॥

4. Pitā mātā bhrātā priyasahacharî sūnunivahaḥ;
Suhrut swāmi mādyat kari bhata rathāśvaparikaraḥ;
Nimajjantaṃ jantuṃ naraka-kuharè rakshitu malaṃ;
Guro-r-dharmādharmaprakatanaparāt ko'pi na paraḥ.

4. Except the Guru गुरु-teacher, competent to disclose Dharma and Adharma, there is none else viz a father, a mother, a brother, dear wife, a multitude of sons, a friend, a lord of rutting elephants, warriors, chariots, horses, and retinue, who is able to protect living beings from drowning in the pit of Naraka नरक hell.

7. Su-dharma सुधर्म.

सुखं हि वाञ्छते सर्वः तच्च धर्मसमुद्भवम्
तस्माद्धर्मः सदा कार्यः सर्ववर्णैः प्रयत्नतः ॥ १ ॥
Dakṣa Smriti दक्षस्मृति

1. Sukhaṃ hi vāñchatè sarvaḥ tacca darmasamudbhavam;
Tasmāddharmaḥ sadā kāryaḥ sarvavarṇaiḥ prayatnataḥ.

1. All creatures desire for happiness; that happiness is acquired by Dharma. Therefore, (members of) all the castes should alwayas strenuously observe Dharma.

2. धर्मो मातेव पुष्णाति, धर्मः पाति पितेव च
धर्मः सखेव प्रीणाति, धर्मः स्निहयति बन्धुवत् ॥ २ ॥
Trishashthi, त्रिषष्ठि पर्व-१.

2. Dharmo mātèva pusṇāti, dharmaḥ pāti pitèva ca;
Dharmaḥ sakhèva prīṇāti, dharmaḥ snihayati bandhuvat.

2 Dharma nourishes like a mother, and dharma protects like a father; dharma pleases like a friend; and dharma shows affection like a brother.

3. धनदो धनार्थिनां प्रोक्तः कामितां सर्वकामदः ।
धर्म एवापवर्गस्य पारम्पर्येण साधकः ॥ ३ ॥
Dharma Bindu-धर्मबिन्दु

3. Dhanado dhanārthinām proktaḥ kāminām sarva kāmadaḥ;
Dhrāma èvāpavargasya pāramparyèṇa sādhakaḥ.

3. Dharma is said to be Dhanada धनद्-Giver of Wealth-(Kubèra कुबेर) to persons desirous of wealth, Kāmada कामद granting all desires to those desirous of fulfilling their desires, and dharma alone is useful in accomplishing Final Beatitude by uninterrupted succession.

4. धर्मो दुःखदवानलस्य जलदः सौख्यैक चिन्तामणिः
धर्मश्शोकमहोरगस्य गरुडो धर्मो विपत्त्रायकः ।
धर्मः प्रौढपदप्रदर्शनपटुर्धर्मोऽद्वितीयः सखा
धर्मो जन्मजरामृतिक्षयकरो धर्मो हि मोक्षप्रदः ॥ ४ ॥

4. Dharmo duḥkkhadavānalasya jaladaḥ saukhyaika-Cintāmaṇiḥ;
Dharmasoka mahoragasya Garudo dharmo-vīpat-trāyakaḥ;
Dharmaḥ prauḍhapadapradarsanapatu-r-dharmo a-dvitīyaḥ sakhā;
Dharmo janmajarāmritikṣayakaro dharmo hi Mokṣa pradaḥ.

4. Dharma is a shower of rain to the burning flame of misery, the only Cintāmaṇi Ratna, चिंतामणि,-the magical thought-gem fulfilling its possessor's every wish-of happiness; Dharma is a Garuda गरुड-an Eagle-King of the feathered race-to the great

serpent-sorrow. Dharma is a protector in adversity. Dharma is capable of showing exalted position. Dharma is the only unique friend. Dnarma is the destroyer of birth, old age, and death. Dharma alone is the bestower of Mokṣa मोक्ष Liberation.

5. आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम्।
धर्मो हि तेषामधिको विशेषो, धर्मेण हीनाः पशुभिः समाना ॥ ५ ॥
Mahā Bhārata-महाभारत.

5. Ahāra-nidrā-bhaya-maithunaṃ ca sāmānyamètat paṣubhi-r-narāṇām;
Dharmo hi tèṣamadhiko viśèṣo dharmèṇa hīnāḥ paśubhiḥ samānā.

5. Human beings have this much viz. food, sleep fear, and sexual union, in common with lower animals. The human beings have Dharma as an additional peculiarity. Persons neglecting Dharma are like beasts.

सत्येनोत्पद्यते धर्मो, दयादानेन वर्धते।
क्षमया च स्थाप्यते धर्मः क्रोधलोभाद्विनश्यति ॥ ६ ॥

6. Satyènotpadyatè dharmo dayā-dānèna vardhatè;
Kṣamayā ca sthāpyatè dharmaḥ krodhalobhādvinaśyati. 6

6. Dharma is born from Truthfulness. It increases with compassion towards living beings and with alms-giving. Dharma is made steady by forbearance. But it is destroyed by anger and greed.

मातृवत्परदाराणि परद्रव्याणि लोष्ठवत्।
आत्मवत्सर्वभूतेषु यः पश्यति स पश्यति ॥ ७ ॥

7. Mātrivatparadārāṇi paradravyāṇi loṣṭhavat;
Ātmavatsarvabhūtèṣu yaḥ paśyati sa paśyati.

7. He, who looks upon other females as his own mother, who looks upon other's wealth as a clod of earth, and who looks upon all living creatures as his own self, he alone knows the true essence.

8. Ku-dèva कुदेव.

1. ये स्त्रीशस्त्राक्षसूत्रादिरागाद्यङ्ककलङ्किताः ।
निग्रहानुग्रहपरास्ते देवाःस्युर्न मुक्तये ॥ १ ॥

Yoga Shāstra-योगशास्त्र.

1. Yè strisastrākṣasūtrādiragādyaṅka-kalaṅkitāḥ;
Nigrahānugrahaparāstè dèvāsyu-r-na muktayè

1. The gods, whose laps are disgraced by the sign of passion (and hatred), that is to say, females, weapons, and rosary with them, and who are eager for coercion and favour, are not for Mukti मुक्ति Liberation.

2. कोटिजन्मकृतं पुण्यं यज्ञदानक्रियादिकम् ।
सद्य सर्वं लयं याति, यक्षभूतादिपूजनात् ॥ २ ॥

Padma Purāṇa पद्मपुराण.

2. Kotijanmakritam puṇyam yajṅadānakriyādikam;
Sadya sarvam layam yāti, yakṣabhūtādipūjanāt.

2. The puṇya acquired during crores of lives by sacrifices, gifts, and meritorious deeds, is totally destroyed immediately by the worship of Yakṣa यक्ष (a class of demi-gods), Bhūta भूत (evil spirits) and others.

2. ब्रह्मराक्षसवेतालयक्षभूतार्चनं नृणाम् ।
कुम्भीपाकमहाघोरनरकप्राप्तिसाधनम् ॥ ३ ॥

—Padma Purāṇa पद्मपुराण.

3. Brahma-rākṣasa,-vètāla-yakṣa-bhūtārcanam nriṇām;
Kumbhīpākamahāghora-narakaprāpti-sādhanam.

3. The worship of Brahma-rākṣasa ब्रह्मराक्षस, (a kind of evil demon), Vètāla वेताल (a kind of demon that takes possession of a dead body), Yakṣa यक्ष (a kind of demi-god, attendents of Kubèra), and Bhūta भूत (ghosts), accomplishes the acquisition of a very terrible Naraka (hellish region) named Kumbhīpāka कुम्भीपाक.

9. Ku-guru कुगुरु

सर्वाभिलाषिणः सर्वभोजिनः सपरिग्रहाः
अब्रह्मचारिणो मिथ्योपदेशा गुरवो न तु ॥ १ ॥

1. Sarvābhilāṣiṇaḥ sarva-bhojinaḥ sa-parigrahāḥ;
A-brahmacāriṇo mithyopadèśā guravo na tu.

1. Those who are ambitious about every thing, who eat every thing (eatable or otherwise,) who have family (and property), who are un-chaste, and those who preach wrong-beliefs are really not गुरु Gurus,-true teachers.

परिग्रहारम्भमग्नास्तारयेयुः कथं परान् ।
स्वयं दरिद्रो न परानीश्वरीकर्तुमीश्वरः । २.

Yoga Śāstra योगशास्त्र.

2. Pari-grahārambhamagnāstārayèyuḥ katham parān;
Svayam daridro na parānīśvarīkartumīśvaraḥ.

2. How can persons, who are deeply engrossed in property and sinful undertakings, rescue others? (Because), one who is himself a beggar, is not able to make another a lord.

3. फलाद् वृथाः स्युः कुगुरूपदेशतः ।
कृता हि धर्मार्थमपीह सूद्यमाः ।
तद् दृष्टिरागं परिमुच्य भद्र हे
गुरुं विशुद्धं भज चेद्धितार्थयसि ॥ ३ ॥

—Adhyātma Kalp-drum-अध्यात्मकल्पद्रुम.

3. Phalād vrithāḥ syuḥ kugurūpadèśataḥ,
Kritā hi dharmārthamapīha sūdyamāḥ;
Tad driṣṭi-rāgam parimucya bhadra hè,
Gurum viśuddham bhaja cèddhitārthyasi.

3. In this world, even great efforts done for virtuous deeds become fruitless by the preaching of a bad teacher. Therefore, O worthy man! if you are desirous of your welfare, leave aside personal attraction, and adore the purest Guru गुरु Teacher.

10. Ku-dharma-कुधर्म.

अज्ञाः केचिद्विदधाति मुधा धर्मदंभादधर्मं
कोऽयं धर्मः स्वहृदि नयने मीलयित्वा मृशन्तु ।
दीयन्ते यद्वनभुवि दवाः प्राणिनस्त्राणहीना
हन्यन्ते यत्पिशितबलये देवतानां पुरस्तात् ॥ १ ॥

—Karuṇāvajrāyudha Nātaka करुणावज्रायुध नाटक

1. Ajñāḥ kècid vidadhati mudhā dharmadambhādadharmam;
Ko'yam dharmaḥ svahridi nayanè mîlayitvā mriśantu;
Dīyantè yadvanabhuvi davāḥ prāṇinastrāṇahīnā;
Hanyantè yat piśitabalayè dèvatanām purastāt.

1. Some ignorant persons uselessly practise Adharma under the guise of Dharma. For instonce, some burn the ground of forests on the pretext of religion where innumerable animals are destroyed, and some kill shelterless animals in the presence of gods for the purpose of giving an offering of flesh to them. Therefore, O wisemen! having closed your eyes, just think over in your mind, what dharma there is in such deeds. Nothing except Adharma.

2. धर्मश्चेत् परदारसंगकरणाद्धर्मः सुरासेवनात्
संपुष्टिः पशुमत्स्यमांसनिकराहाराच्च हे वीरे ! ते ।
हत्वा प्राणि च यस्य चेत्तव भवेत् स्वर्गापवर्गाप्तये
कोऽसत्कर्मतया तदा परिचितः स्यान्नेति जानीमहे ॥ २ ॥

2. Dharmaścèt peradārasangakaranād dharmaḥ surāsèvanāt,
Sampuṣṭiḥ paśumatsyamānsanikarāhārācca hè Virè ! tè;
Hatvā prāṇi ca yasya cèttava bhavèt svargāpavargāptayè,
Ko'satkarmatayā tadā paricitaḥ syānnèti jānîmahè.

2. O brave man! if there is dharma in sexual intercourse with another man's wife; if there is dharma in drinking spirituous liquors; if your body strengthens by eating the food of heaps of the flesh of animals and fish, and if your killing of a number of animals, results in the accomplishment of heaven and Mokṣa,

we do not know, what, then, is responsible for such evil actions ? Adharma

Every living being in this world, from time immemorial wanders innumerable times in this endless misery-stricken Saṁsāra under the baneful influence of the five under-named evil thoughts viz -1. Mithyātva मिथ्यात्व Wrong Belief. 2. A-virati अविरति Vowlessness. 3. Pramāda प्रमाद् Carelessness. 4. Kaṣāya कषाय Passions and No-kaṣāya नेाकषाय Minor passions or quassi-passions, helping them and 5. Yoga योग Functional vibrations or activities of mind, speech and body, and assumes various forms in the four Gatis or conditions of existence, i. e. that of a Dèva देव a Celestial being. 2. of a Manuṣya मनुष्य a Human being. 3. of a Tiryanca तिर्यञ्च of sub-human, of lower animals, brutes, and 4. of a Nāraka नारक hellish being, in accordance with his good or evil actions.

11. Mithyātva.

Mithyātva मिथ्यात्व is a condition in which the Soul, due to delusion or infatuation arising from the operation of Mohanîya (मेाहनीय) Right-belief-deluding karmas-false perception of false belief-does not believe in the right path to Liberation, but believes in the methods quite contrary to those advocated by the Tîrthaṅkaras and adopts them. It is a stage of impulsive life, of lust, and enjoyment, least removed from mere animal existence. The soul is quite in the darkness as to its true destiny and goal, and is the fundamental element in the unbroken link of wandering innumerable times in the Saṃsāra.

1. अदेवे देवबुद्धिर्या गुरुधीरगुरौ च या।
अधर्मे धर्मबुद्धिश्च मिथ्यात्वं तद्विपर्ययात् ॥ १ ॥
—Yoga Śāstra योगशास्त्र.

1. Adèvè dèvabuddhi-r-yā gurudhiragurau ca yā,
Adharmè dharmabuddhisca mithyātvam tadviparyayāt. 1.

1. The thought of a dèva-a god in one who is not a god, the thought of a guru-a teacher in one who is not a teacher,

and the thought of a Dharma in one that is not Dharma, is Mithyātva मिथ्यात्व Wrong Belief, because it is Perverse Knowledge.

2. जन्मन्येकत्र दुःखाय रोगो ध्वान्तं रिपुर्विषम् ।
अपि जन्मसहस्रेषु, मिथ्यात्वमचिकित्सितम् ॥ २ ॥
Yoga Śāstra योग शास्त्र

2. Janmanyèkatraduḥkhāya rogodhvāntaripu-r-viṣam;
Api janmasahasrèṣu, mithyātvamacikitsitam.

2. A disease, darkness, an enemy, and a poison produce misery during one worldly existence, but Mithyātva मिथ्यात्व Wrong Belief, for which there is no remedy, produces misery for thousands of lives-(worldly existences).

3. वरं विषं भुक्तमसुक्षयक्षमं वरं वनं श्वापदवन्निषेवितम् ।
वरं कृतं वह्निशिखाप्रवेशनं, नरस्य मिथ्यात्वयुतं न जीवितम् ॥३॥

3. Varam viṣam bhuktamasukṣayakṣamam varam vanam ṣvāpadavanniśèvitam;
Varam kritam vahniṣikhāpravèśanam, narasya mithyātva-yutam na jīvitam.

3. Better to take poison capable of destroying life, better live in a forest like a lower animal, better to enter the flame of fire; But not to live the life of a man joined with Mithyātva.

4. ददातु दानं बहुधा चतुर्विधं
करोतु पूजामतिभक्त्याऽर्हताम् ।
दधातु शीलं तनुतामभोजनम्
तथापि मिथ्यात्ववशो न सिद्धयति ॥४॥
Subhāṣita Ratnasandoha सुभाषित रत्नसंदोह.

4. Dadātu dānam bahudhā caturvidham,
Karotu pūjāmatibhaktyā'rhatām;
Dadhātu śilam tanutāmabhojanam,
Tathāpi mithyātvavaśo na siddhyti.

4. A man, enslaved by Mithyātva, may give the four varieties of gifts in many ways, may worship the Arhat Parmātma

with extreme sincerity, may maintain celibacy, and may observe fasts; still however, he does not attain Mokṣa मोक्ष Liberation.

5. यथाऽन्धकारान्धपटावृतो जनो
विचित्रचित्रं न विलोकितुं क्षमः
यथोक्ततत्त्वं जिननाथभाषितं ।
निसर्गमिथ्यात्वतिरस्कृतस्तथा ॥ ५ ॥

5. Yatā'ndhadārāndhapatāvrito jano,
Vicitracitram na vilokitum kṣamaḥ;

Yathoktatattvam Jinanāthabhāṣitam,
Nisarga mithyātva tiraskrita stathā.

5. Just as a man blind-folded by a dense black bandage is not able to see a variegated picture, in the same manner, a man over-come by in-born Mithyātva, is not able to have knowledge of the true principles preached by the Lord of the Jinas.

मिथ्यात्वत्यागतः शुद्धं सम्यक्त्वं जायतेऽङ्गिनां ।
अतस्तत्परिहाराय यतितव्यं महात्मना ॥ १ ॥
नास्ति नित्यो न कर्त्ता च न भोक्तात्मा न निर्वृतः ।
तदुपायश्च नेत्याहुर्मिथ्यात्वस्य पदानि षट् ॥ २ ॥
एतैर्यस्माद्भवेद् वृद्धव्यवहारविलंघनं ।
अयमेव च मिथ्यात्वध्वंसी सदुपदेशतः ॥ ३ ॥
नास्तित्वादिग्रहैर्नैवोपदेशो नोपदेशकः ।
ततः कस्योपकारः स्यात्संदेहादिव्युदासतः ॥ ४ ॥

अध्यात्मसार Adhyātma Sāra.

1. Mithyātvatyāgataḥ śuddham samyaktvam jāyatè'nginām,
Atastatparihārāya yatitavyam mahātmanā.

2. Nāsti nityo, na karttā ca na bhoktātmā na nirvritaḥ,
Tadupāyaśca nètyāhu-r-mithyātvasya padāni ṣaṭ.

3. Etai-r-yasmād bhavèd vriddhavyavahāra-vilanghanam,
Ayamèva ca mithyatva-dhvamsî sadupadèśataḥ.

4. Nāstitvādigrahai-r-navopadèśo nopadèśakaḥ,
Tataḥ kasyopakāraḥ syāt sandèśādi-vyudāsataḥ.

1. Pure samyaktva (correct conviction) of living beings is acquired by the abandonment of mithyātva (wrong belief). Therefore, an effort should be made by a wise man for its avoidance.

2. (1) There is no Atmā. (2) Ātmā is not eternal. (3) Atmā is not the doer of actions. (4) Ātmā is not the enjoyer (of pleasure or pain) (5) Ātmā cannot become free (from Bondage) and (6) There is no remedy for its Liberation-These six are the code-words of mithyātva.

3. But because, by these (code-words) there results a transgression of the established usage of ancient learned sages. This, therefore, by itself becomes the dispeller of mithyātva by the preaching of a wise Guru.

4. Possessed by the theory of non-existence of objects etc., it certainly is not a (religious) preaching, and (by its possessien) one cannot become a (true) preacher. Therefore, whose benefit will there be by its inability of removing doubts etc?

Mithyātva exists either as:—

1. Anādi-Ananta अनादि-अनंत Existing from time immemorial and continuing to exist for innumerable ages.

2. Anādi Sānta अनादि-सान्त Existing from time immemorial and continuing to exist till the acquisition of Samyaktva which has a beginning.

3. Sādi-Sānta सादि-सान्त It is a stage in which a man acquires Samyaktva which has a beginning, and after the acquisition of that Samyaktva, it is vomited out later on, and

4. Sādi-Ananta सादि-अनन्त, A division with a beginning and lasting for innumerable ages. That which has a beginning must, also, have an end. This division does not exist in the case of Mithyātva.

The division अनादि-अनन्त-Anādi-Ananta of Mithyātva is applicable to beings who are perfectly incapable of attaining Lib-

eration and to those who will not attain Liberation although they are capable of attaining it.

The division अनादि-सान्त Anādi-Sānta Mithyātva is applicable to those who haye acquired Samyaktva.

The division सादि-सान्त Sādi-sānta Mithyātva is applicable to those, who, after having acquired Samyaktva, have vomited it out like Jamāli, Gosṭhā Māhila, and other non-balievers.

The division सादि-अनन्त Sādi-Ananta is not applicable to Mithyātva.

Mithyātva is either Naisargika नैसर्गिक Natural, in-born or Adhigamita अधिगमित Acquired through the agency of a teacher or any other individual.

Kinds of Mithyātva.

Mithyātva is of the under-mentioned five kinds:—

मिथ्यादृष्टिर्विपर्यस्ता जिनोक्ताद्वस्तुतत्त्वतः ।
सा स्यान्मिथ्यात्विनां, तच्च मिथ्यात्वं पञ्चधा मतम् ॥१॥
आभिग्रहिकमाद्यं स्यादनाभिग्रहिकं परम् ।
तृतीयं किल मिथ्यात्वमुक्तमाभिनिवेशिकम् ॥२॥
तुर्यं शांशयिकाख्यं स्यादनाभोगिकमन्तिमम् ।
अभिग्रहेण निवृत्तं तत्राभिग्रहिकं स्मृतम् ॥३॥
नानाकुदर्शनष्वेकमस्म.त्प्राणी कुदर्शनम् ।
इदमेव शुभं नान्यदित्येवं प्रतिपद्यते ॥४॥
मन्यतेऽङ्गी दर्शनानि, यद्वशादखिलान्यपि ।
शुभानि माध्यस्थ्यहेतुरनाभिग्रहिकं हि तत् ॥५॥
यतो गोष्ठमाहिलादिवदात्मीयकुदर्शने ।
भवत्यभिनिवेशस्तत्प्रोक्तमाभिनिवेशिकम् ॥६॥
यतो जिनप्रणीतेषु, देशतः सर्वतोऽपि वा ।
पदार्थेषु संशयः स्यात्तत्सांशयिकमीरितम् ॥७॥
अनाभोगेन निर्वृत्तमनाभोगिकसंज्ञकम् ।
यत्स्यादेकेन्द्रियादीनां मिथ्यात्वं पञ्चमं तु तत् ॥८॥

यस्यां जिनोक्ततत्त्वेषु, न रागो नापि मत्सरः ।
सम्यग्मिथ्यात्वसंज्ञा सा मिश्रदृष्टिः प्रकीर्त्तिता ॥९॥

धान्येष्विव नरा नालीकेरद्वीपनिवासिनः ।
जिनोक्तेषु मिश्रदृशो, न द्विष्टा नापि रागिणः ॥१०॥

—Loka Prakāsha.

1. Mithyādrisṭi-r-viparyastā Jinoktādvastutattvataḥ;
Sā syān-mithyātvinām, tacca Mithyātvam pancadhā matam.

2. Ābhigrahikamādyam syādanābhigrahikam param;
Trîtiyam kila mithyātvamuktamābhinivèśikam.

3. Turyam Sāṃśayikākhyam syādanābhogikamantimam;
Abhigrahèṇa nirvritam, tatrābhigrahikam smritam.

4. Nānā ku-darśanasvèkamsmātprānî kudarśanam;
Idamèva śubham nānyadityèvam pratipadyatè.

5. Manyatè'ṅgî, darśanāni, yadvaśādakhilānyapi;
Śubhāni madhyasthyahètūranābhigrahikom hi tat.

6. Yato Gosṭhāmāhilādivadatatmîyakudarśanè;
Bhavatya bhinivèśastat proktamābhinivèśikam.

7. Yato Jinapraṇîtèṣu dèśataḥ sarvato'pi vā;
Padārthèṣu saṃśayaḥ syāt tat Śāṃśayikamîritam.

8 Anābhogèna nirvritamanābhogikasanjnakam;
Yat syādèkèdriyādînām Mithyātvaṃ pancamam tu tat.

9. Yasyām Jinoktatatvèṣu, na rāgo nāpi matsaraḥ;
Samyagmithyātvasañjnā sā mishradrisṭiḥ prakîrtitā.

10. Dhānyèśviva narā nālikèradvîpanivāsinaḥ;
Jinoktèṣu miśra-driśo na dvisṭā napi rāgiṇaḥ.

1. That which is contrary to the true nature of objects described by the Tîrthaṅkaras, is called False Vision. False vision exists in persons who have Mithyātva मिथ्यात्व Wrong belief. Mithyātva is of five kinds.

2. The first is Ābhigrahika आभिग्रहिक, the second Anābhigrahika अनाभिग्रहिक, and the third variety of Mithyātva is said to be Abhinivèśika आभिनिवेशिक.

3. The fourth variety of Mithyātva is called Sāṁśayika सांशयिक, and the last is Anābhogika अनाभोगिक Mithyātva. The Mithyātva caused by an Abhigraha अभिग्रह or Svîya Svikāra स्वीय स्विकार i. e. a doctrine adopted by one's self, is Ābhigrahika Mithyātva.

4. Under the influence of this variety of Mithyātva, an individual considers a particular system, out of the so many false systems in the world, to be the best and nothing else.

5. Anābhigrahika अनाभिग्रहिक is that form of Mithyātva under whose influence an individual assuming an imparial attitude considers all the Darśanas दर्शन Doctrines, to be equally good.

6. The Mithyātva caused by undeserving, persistent insistence, on the false doctrine advocated by an individual, like the false doctrine of Goṣṭhā Māhila and others is Ābhinivèśika Mithyātva.

7. The Mithyātva under the influence of which, an individual has doubts-partial or complete-in the doctrines preached by the Tîrthaṅkaras, is called Sāmśayika Mithyātva.

8. The Mithyātva possessed by Ekèndriya एकेन्द्रिय, One sensed and other A-sañjni असंज्ञि Jîvas, not possessing clear consciousness, is called Anābhogika Mithyātva.

9. The vision under the influence of which, an individual has neither sympathy nor hatred towards the doctrines preached by the Tîrthaṅkaras, is a Miśra-driṣṭi मिश्रदृष्टि, a combined vision called Samyag-mithyātva सम्यग्मिथ्यात्व.

10. Jūst as a person living in a Nālikèr dvîpa नालीकेरद्वीप-an island where only cocoa-nuts are produced,-has neither a love nor hatred for corn-grains, in the same manner, a person with

a mixed vision has neither love nor hatred towards the doctrines preached by the Tîrthankaras.

Mithyātva, then, exists under five different forms:–viz. Ābhigrahika Mithyātva आभिग्रहिक मिथ्यात्व 2. Anābhigrahika Mithyātva अनाभिग्रहिक मिथ्यात्व 3. Ābhinivèśika Mithyātva आभिनिवेशिक मिथ्यात्व 4. Sāṁśayika Mithyātva सांशयिक मिथ्यात्व, and 5. Anābhogika Mithyatva अनाभोगिक मिथ्यात्व.

1. Ābhigrahika Mithyātva आभिग्रहिक मिथ्यात्व, caused by an Abhigraha अभिग्रह or Svîya Svîkāra स्वीय स्वीकार–acceptance by one's self–is that form of Mithyatva under the influence of which, an individual firmly believes in the doctrine inherited by birth or adopted by him as the best and nothing else worth following, although he may be ignorant of the true nature and minute details of objects and is not open to conviction by others. The Soul involved in wrong-belief thought-activity becomes a perverted believer and certainly has no inclination for Truth, as a man with fever has no taste for sweet sugar-cane-juice. The wrong-believing Soul does not believe in the noble doctrines preached by the Tîrthankaras and believes in the nature of things as it really does not exist whether it be preached or not by any one.

"Buddhism believes that everything is transient; this is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend upon something in which they are going on. That something remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes and modifications. Its modifications are always changing, but its attributes which make it the particular individual substance, remain throughout all these changes.

The substance is called Dravya द्रव्य; its attributes Guṇa गुण; its modifications Paryāya पर्याय. The coming-in of the new modification is Utpāda उत्पाद; the going out of the old one is Vyaya व्यय; and the lasting sameness which always remains in the thing which is modified, is called Dhrauvya ध्रौव्य.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided, and therefore, a kind of wrong belief.

If a Jaina or a Non-jaina has firm faith in the explanation of the doctrines preached by the Tīrthaṅkaras after a thorough examination and judicious argumentation, then there is no place for Mithyātva. But if a person born in a Śrāvaka श्रावक Jain-family prevents the investigation and publication of scriptural books in accordance with his own obstinate will or with the usage of his individual family, then, Ābhigrahika आभिग्रहिक Mithyātva is applicable to him.

But if a man bent upon destroying his opponent's theory, employs a false theory for the purpose of refuting his adversary's doctrine, and does not himself accept such a theory, then, the captious argument adopted by him, is sufficient to constitute Ābhigrahika आभिग्रहिक Mithyātva in itself, because it is associated with dense pertinancy.

Besides, one who is not a learned man, but associating himself, like Māṣa Tuṣa माष् तुष् Munis-who although associating themselves with very learned Gurus, and who after exerting themselves and also their Guru, a great deal on their part, with committing to memory such phrases as Mā ruṣ; Mā tuṣ मा रुष् मा तुष् 'Do not be angry; do not rejoice;' could only remember as Māṣ Tuṣ माष् तुष् instead, on account of intensity of Jñānāvaraṇiya ज्ञानावरणीय Karma, or Knowledge-obscuring Karma and were hence known as Māṣ Tuṣa माष् तुष् Muni, who, while associating themselves with learned Gurus, and not knowing the underlying principles of true religion and their various explanations, because they were not intelligent and well-versed, but they had perfect faith in the various religious rites whose meaning they had known,-has perfect faith in the explanation obtained by him and he is not open to persuation by others, because he is unable to accept an Untruth. But, because of his depending

on the commands of worthy Gurus and his complete subordination to them, and only because he is not able to give a detailed satisfactory explanation, that does not, in itself, constitute an Abhigrahika आभिग्रहिक Mithyātva.

2. Anābhignahika अनाभिग्रहिक Mithyātva consists in having an equal faith in the doctrine accepted by himself, as well as, in the doctrines adopted by others, assuming a neutral position and declaring at the same time, that all the forms of the existing religions are eqally good and instructing the ignorant in that direction.

3. Abhinivèśika आभिनिवेशिक Mithyātva is that form of Mithyātva in which an individual though well-versed in the Śāstras but having practised the religious rites in full confirmity with the tents of the doctrines adopted by him for a long time, but having drawn out their meaning quite contrary to that declared by the Omniscient, insists like Jamāli, Goṣṭhā Māhila and other non-believers, in the propagation of a doctrine quite contrary to the accepted teachings of the Tīrthaṅkaras, and considers his doctrine to be the best.

A samyag-driṣṭi individual, sometimes, acquires a false doctrine through carelessness or through the agency of a preceptor. It is said in Uttarā-dhyayana Niryukti:—

सम्मदिट्ठीजीवो उवइट्ठं पवयणं तु सद्दहइ ।
सद्दहइ असब्भावं अणाभोगा गुरुणिओगा वा ॥ १ ॥

1. Sammaditthi-Jīvo uvaittham pavayaṇam tu saddahai;
Saddahai asabbhāvaṃ anābhog guruṇiogā vā.

A samyag-driṣṭi Jiva has faith in the teachings (propounded by the Tīrthaṅkaras). He acquires false faith through carelessness or throngh the agency of his preceptor.

Although a Samyag-driṣṭi Jīva has false belief through carelessness or the agency of the preceptor, Ābhinivèśika आभि-

निर्वेशिक Mithyātva is not applicable to him, because he has unswerving faith in the doctrines and teachings of the Tirthankaras.

Similarly, Nyāyācārya, Nyāyaviśārada Mahopādhyāya Yaśovijayaji Gaṇi writes :—

प्राचां वाचां विषयविमुखोन्मेषसूक्ष्मेक्षिकायां
येऽरण्यानीभयमधिगता नव्यमार्गानभिज्ञाः ।
तेषामेषा समयवणिजां सम्मतिग्रन्थगाथा
विश्वासाय स्वनयविपणिप्राज्यवाणिज्यवीथी ॥ १ ॥

भेदग्राहिव्यवहृतिनयं संश्रितो मल्लवादी
पूज्याः प्रायः करणफलयोः सीम्नि शुद्धर्जुसूत्रम् ।
भेदोच्छेदोन्मुखमधिगतः संग्रहं सिद्धसेन-
स्तस्मादेते न खलु विषमाः सूरिपक्षास्त्रयोऽपि ॥ २ ॥

चित्सामान्यं पुरुषपदभाक् केवलाख्ये विशेषे
तद्रूपेण स्फुटमभिहितं साद्यनन्तं यदेव ।
सूक्ष्मैरंशैःक्रमवदिदमप्युच्यमानं न दुष्टं
तत्सूरीणामियमभिमता मुख्यगौणव्यवस्था ॥ ३ ॥

Sammati Tarka.

1. Prācām vācām viṣayavimukhonmèṣa-sūkṣmèkṣikāyām,
Yè'raṇyānibhayamadhigatā navyamārgānabhijnāḥ;

Tèṣāmèṣā samayavaṇijāṃ Sammatigranthagāthā,
Viṣvāsāya svanayavipaṇiprājyavāṇijyavîthî.

2. Bhèdagrāhivyavahritinayam, saṃśrito Mallavādi,
Pujyāḥ prāyaḥ karaṇa phalayoḥ, sîmni śuddharjusūtram.

Bhèdocchhèdon-mukhamadhigataḥ saṃgrahaṃ Siddhasèna,
Stasmādètè na khalu viṣamāḥ sūripakṣāstrayo'pi.

3. Citsāmānyaṃ puruṣapadabhāk kèvalākhyè viśeṣè,
Tadrūpèṇa sfutamabhihitam sādyanantaṃ yadèva;

Sukṣmairanśaiḥ kramavadidamapyucyamānaṃ na duṣtam,
Tatsūriṇāmiyamabhimatā mukhyagauṇavyavasthā.

1. These verses of Sammati Tarka are sufficient, like a row of articles arranged in a shop, to bring confidence in the minds of those who are in search of Naya, in the minute details of the divergent opinions of Pūjya Śrî Jina-bhadra Gaṇi, Pūjya Śrî Mallavādiji and Pūjya Śrî Siddhasèna Divākaraji Mahārāja, and of those, who, like persons losing their way in a big forest, are full of fears, because they are unacquainted with the methods of Naya.

2. Pūjya Śrî Mallavādiji Mahārāja, while asserting that the use of Kèvala Jñāna केवलज्ञान and Kèvala Darśana केवलदर्शन can be made at one and the same Samaya समय Instant, has made that statement on the assumption chiefly of Vyavahāra Naya व्यवहार नय.

Pūjya Śrî Jinabhadra Gaṇi, when asserting that Kèvala Jñāna and Kèvala Darśana can be utilised in different Samayas, has adopted pure Rijusūtra ऋजुसूत्र Naya in the arrangement of cause and its effect.

While Pūjya Śrî Siddhasèna Divākaraji Mahārāja, when asserting that there is no distinction in the use of Kèvala Jñāna and Kèvala Darśana, principally did so, by the use of Saṅgraha संग्रह Naya.

Still, however, the ideas of the three great Acāryas do not conflict with one another.

Because, all of them had perfect unswerving faith in the doctrines and teachings of the Tîrthaṅkaras.

3. Consciousness-the general attribute of the Soul-more particularly known as Kèvala केवल, became evident as Kèvala Jñāna and Kèvala Darśana, having a beginning but no end. There is no irrelevancy in saying that Kèvala Jñāna existed first and then Kèvala Darśana followed the next moment, that Kèvala Jñāna and Kèvala Darśana existed together, that is to say, that Kèvala Darśana existed whenever there was Kèvala Jñāna and

that Kèvala Darśana is the general condition and Kèvala Jñāna the particular condition of one and the same attribute; it is only one attribute. The three learned Ācāryas had their own way of reasoning by giving prominence to one Naya and keeping other Nayas as secondary.

The three very lerrned Ācāryas had a very staunch, unshakeable faith in the doctrines and teachings of the Tīrthaṅkaras and hence Ābhinivèśika आभिनिवेशिक Mithyātva is not applicable to them.

4. Sāṁśayika सांशयिक Mithyātva is that form of Mithyātva in which an individual has doubts in the doctrines and teachings of the Tīrthaṅkaras, whether all the Darśanas in the world are trustworthy or not, or whether this or that particular teaching is trustworthy or not. Even in the minds of highly talented and most considerate Sādhus, some doubts do arise, with regard to minor details, but, that in itself, is not sufficient to cause Sāṁśayika सांशयिक Mithyātva, since they invariably always had perfect faith in the teachings of the Tīrthaṅkaras and they always abided with the Maxim "Tamèva saccam ṇīsamkaṃ jam Jiṇèhiṃ pavaiyaṃ "तमेव सच्चं णीसकं जं जिणेहिं पवइयं" That undoubtedly is the Truth which is promulgated by the Tīrthaṅkaras

5. Anābhogika अनाभोगिक Mithyātva is that form of Wrong Belief which is acquired by a living being by birth or by contact. Just as one-sensed एकेन्द्रिय Ekèndriya or Vikalèndriya विकलेन्द्रिय two or more-sensed, and A-sañjni Pancèndriya असंज्ञि पञ्चेन्द्रिय- Mindless five-sensed bodies, have no belief in the doctrines and teachings of the Tīrthaṅkaras.

मिथ्यात्वं परमो रोगो मिथ्यात्वं परमं तमः ।
मिथ्यात्वं परमः शत्रुर्मिथ्यात्वं पदमापदाम् ॥ १ ॥

1. Mithyātvaṃ paramo rogo, Mithyātvam paramam tamaḥ;
Mithyātvaṃ paramaḥ śatru-r-Mithyātvam padamāpadām.

1. Mithyatva मिथ्यात्व, Wrong Belief is a terrible disease; Mithyatva is great darkness; Mithyātva is a great enemy; and Mithyātva is the source of miseries.

Another author describes the five under-mentioned varieties of Mithyātva —

मिच्छोदयेण मिच्छत्तमसद्दहणं तु तच्च अत्थाणं
एयन्तं विवरीयं विणयं संसयिहमण्णाणं ॥ १ ॥

1. Micchodayèṇa micchattamasaddahaṇam tu tacca atthāṇam;
Eyantaṃ Vivariyaṃ Viṇayam Saṁśayihamaṇṇām.

1. The delusion stage or Wrong Belief thought-activity-Mithyātva is caused by the operation of the Wrong Belief Mithyātva sub-class of the Right-belief-deluding-Karma. It consists in not having belief in things as they are. e. g. In the nine principles or Tattvas of Jainism, Wrong belief is of five kinds. 1 Eyantam एयंतं Ekāntam एकान्तं One-sided belief. 2 Vivarīyam विवरीयं, Viparītam विपरीतं Perverse belief. 3 Vinayam विनयं Veneration of false creeds. 4 Saṃśaya संशय Doubtful belief, and 5 Ajñāna अज्ञान.-Indiscriminate belief.

1. Ekānta एकान्त—One-sided Mithyātva is that form of Wrong Belief in which an individual firmly believes in the doctrine accepted by himself or inherited by birth as the best and nothing else worth following, although he is ignorant of the true nature of objects, and is not open to conviction by others.

Clear, reasoned argument is at the basis of Wrong Belief. Not only Right Belief is necessary, but it must be based on right reasoning. One of the most important characteristics of Jainism is its अनेकान्त Anèkānta (many points of view). All things can be looked at from different points of view. Different stand-points yield different results, which sometimes seem to contradict each other. The value and necessity of a many-sided doctrine are thus evident.

Buddhism believes that everything is transient. This is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend on

something in which they are going on; that something remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes, and its modifications are always changing, but its attributes, which make it the particular individual substance, last throught out all these changes.

The substance is called Dravya द्रव्य; its attributes, Guṇa गुण; its Modifications, Paryāya पर्याय. The coming-in of the new modification is Utpāda उत्पाद्; the going out of the old one is Vyaya व्यय; and the lasting sameness which always remains in the thing which is modified, is called Dhrauvya ध्रौव्य.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided, and therefore a wrong belief.

2. Viparīta विपरीत Perverse Belief, is that form of Mithyātva in which an individual, having drawn out a meaning contrary to that declared by the Omniscient, insists on the propagation of a doctrine quite contrary to the accepted teachings of the Tīrthaṅkaras, as the best.

The Vèdas are the most ancient and most authoritative revealed Sacred Books of the Hindus. Also, they are characterised by the great importance of Yajña यज्ञ–Sacrifices of many kinds. Goats, sheep, horses, cows, and even human beings, were brought to the sacrificial altar. According to Jainism, Puṇya पुण्य is Merit and reward in this world and in the next. The perversity and ignorance of this kind of belief is obvious. The first thing to realise is that there is a common or similar current of life in all living beings, and that any injury to the vitality of the lowest animal, is as hurtful and painful to it as to the highest human being.

Then, it would be conceded that it is the duty of every thinking spiritual being, not to hurt anything that lives, and that it is the greatest sin to neglect this first precept of Life,

How can, then, killing of animals for sacrifice bring any good here or here-after to the killer or the killed or indeed to any body else? No example could be a more patent illustration of perverse belief.

Much less justifiable and much more sinful and censurable, then, is the killing of animals for food or sport. Belief that such taking away of life is right or excusable, is certainly a preverse belief. The enormity of sinfulness of modern Wars is obvious.

3. Vinaya विनय—Veneration of false creeds—becomes a source of Mithyātva.

True veneration is always the due of real and universal Truth, and of those who have realised it themselves, and are capable of helping others to realise it.

When this veneration is paid to a lesser doctrine or person, it is a sign that the belief which inspires it, is not right. When ignorant or superstitious people worship Sītlā Mātā to remove their Small-pox or to give them children; or even educated or scientific people claim provisional or incomplete truth to be whole and eternal truth, and venerate it as such, their veneration cannot be called Right Belief; because it is directed towards a partially or wholly wrong matter.

4. Saṃśaya संशय, Doubtful Belief, is that form of Mithyātva in which an individual has doubts in the doctrines and teachings of the Tīrthankaras; whether all the Darśanas are trust-worthy or not or whether this or that teaching is trustworthy or not, or whether, such a thing as heaven, hell or the fruit of previous Karmas, exists or does not exist.

When a man is not sure about the ultmate right or wrong view of his belief, he is said to have a wrong belief due to doubt.

5. Ajñāna अज्ञान Indiscriminate Belief. An indiscriminate belief or absence of knowledge, to whatever cause it may be due,

prevents the belief from being complete and right. Then,. the Ajñāna kind of wrong belief is said to arise.

II A-virati अविरति-Non-renunciation or vowlessness. Vowlessness is of twelve kinds. It is due to -1-6 Want of compassion for the six groups of embodied souls. 7-11. Lack of restraint over the five senses and 12 Lack of restraint on Mind.

III Pramada प्रमाद् Carelessness. Carelessness in being attentive to the realisation of Right Belief, Right Knowledge and Right Conduct.

Pramāda is of fifteen kinds :—

1-4. Carelessness about four kinds viz:-1. Strî Kathā स्त्री कथा Talk about women. 2. Bhakta Kathā भक्त कथा. Talk about food. 3. Dèśa Kathā देश कथा Talk about public opinion. 4. Rājya Kathā राज्यकथा Talk about the king or politics.

5-9. Carelessness with regard to the enjoyment of the five senses of Touch, Taste, Smell, Sight, and Hearing.

10-13 Carelessness with regard to four passions, Anger, Pride, Deceit, and Greed.

14. Carelessness with regard to स्नेह Snèha. (Affection)

15. Sleep.

It is said —

प्रमादः परमद्वेषी प्रमादः परमं विषम् ।
प्रमादो मुक्तिपूर्दस्युः प्रमादो नरकालयः ॥ १ ॥

1. Pramādaḥ paramadvèṣī, pramādaḥ paramam viṣam;
Pramādo Muktipūrdāsyuḥ, pramādo Narakālayaḥ.

1. Pramāda प्रमाद Carelessess is a great enemy; pramāda is a great poison; pramada is a thief to the city of Salvation; and pramāda is a hellish abode.

IV. Kaṣāya कषाय Passions. They are of sixteen kinds:—

Four Anantānubandhi, Error-feeding or Wrong Belief-producing

Anantānubandhi Krodha अनन्तानुबन्धि क्रोध Anger

„ Māna अनन्तानुबन्धि मान Pride.

„ Māyā अनन्तानुबन्धि माया Deceit

„ Lobha अनन्तानुबन्धि लोभ Greed

Four A-pratyākhyāni, Partial-vow-preventing.

A-pratyākhāni Krodha अप्रत्याख्यानी क्रोध Anger.

„ Māna अप्रत्याख्यानी मान Pride.

„ Māyā अप्रत्याख्यानी माया Deceit.

„ Lobha अप्रत्याख्यानी लोभ Greed.

Four Pratyākhyāni, Total-vow-preventing.

Pratyākhyāni Krodha प्रत्याख्यानी क्रोध Anger.

„ Māna प्रत्याख्यानी मान Pride.

„ Māyā प्रत्याख्यानी माया Deceit.

„ Lobha प्रत्याख्यानी लाभ Greed.

Four Sañjvalana Perfect Right Conduct preventing.

Sañjvalana Krodha संज्वलन क्रोध Anger.

„ Māna संज्वलन मान Pride.

„ Māyā संज्वलन माया Deceit.

„ Lobha संज्वलन लोभ Greed.

And, No-Kaṣāyas नोकषाय Minor passions; slight-passions. These are nine :—

1. Hāsya हास्य Laughter. 2. Rati रति Indulgence. 3. A-rati अरति Dissatisfaction; annuei. 4. Bhaya भय Fear; terror. 5. Śoka शोक Sorrow. 6. Jugupsā जुगुप्सा Disgust. 7. Puruṣa Vèda पुरुषवेद Masculine inclinations. 8. Strī Vèda स्त्रीवेद Feminine inclinations and 9. Napuṃsaka Vèda नपुंसक वेद Common inclinations. Inclinations for enjoying both; neuter or common sex.

V. Yoga योग Vibrations or functional activities of Mind, Speech, and Body. These are of fifteen kinds. They are four of the mind, four of speech, and seven of the body.

The four thought-activities of the Mind are:—1. Satya Manoyoga सत्यमनोयोग Activities of true mind. 2. A-satya Mano yoga असत्यमनेायेाग Activities of false mind. 3. Satyāsatya Mano-yoga सत्यासत्यमनेायेाग Activities of mixed mind. and 4. Anubhaya Mano yoga अनुभयमनेायेाग Activities of the mind neither true nor false.

The four activities of Speech are - 1. Satya Vacana yoga सत्यवचन येाग True speech 2. A-satya Vacana yoga असत्यवचनयेाग False speech 3. Satyāsatya Vacana yoga सत्यासत्यवचन येाग Mixed speech and 4. Anubhaya Vacana yoga. अनुभयवचनयेाग Neither true nor false speech.

The seven activities of the Body are —Audārika Kāya Yoga औदारिककाययेाग Physical body. 2. Audārika Misra Kāya Yoga औदारिकमिश्रकाययेाग Physical mixed with Karmic body. 3. Vaikriyaka Kāya Yoga वैक्रियककाययेाग Fluid body producing modifications at one's own will 4. Ahāraka Kāya Yoga आहारककाययेाग Assimilative 5. Āhāraka Miśra Kāya Yoga आहारकमिश्रकाययेाग Assimilative with physical 6. Vaikriyaka Miśra Kāya Yoga वैक्रियमिश्रकाय येाग Fluid with Karmic and 7. Kārmaṇa Kāya Yoga, कार्मणकाय येाग Karmic.

There are three varieties of people in this world. A large majority of them keenly fond of enjoying worldly pleasures by acquiring wealth by any means fair or foul, after establishing big concerns involving the destruction of the six classes of Animal Life by killing Pancèndriya पञ्चेन्द्रिय-Five-sensed and other animals, and eating their flesh and deeply engrossed in Mithyātva मिथ्यात्व Wrong-belief and other vices, degrade themselves, even after attaining Manuṣyatva मनुष्यत्व human form, into the rank of a Tiryañca तिर्यञ्च Pancèndriya-lower animal or brute or of Nāraka नारक hellish beings in their next life.

Some benevolently-disposed persons, following occupations not involving the destruction of animal life, and working for the alleviation of miseries of their fellow-brethern, are again born during their next life, as human beings in pious wealthy families described as Sucinām śrimatām gèhè. सुचीनां श्रीमतां गेहे or in the families of yogis, with better opportunities, for doing good to the suffering humanity.

While only a few fortunate individuals. residing in Aryan countries and hearing the tenets of True Religion, and earnestly endeavouring for the subjugation of Mithyātva मिथ्यात्व Wrong Belief and other vices, and for the subsidence of Darśana Mohaniya Karma दर्शनमोहनीय कर्म Right Belief deluding Karma-a karma preventing the acquisition of Right Belief,-acquire Samyag Darśana सम्यग्दर्शन. Right Vision-an inherent crystal-like pure quality of the Soul, resulting in the maxim —

तमेव सच्चं णिस्संकं जं जिणेहिं पवइयं

Tamèva saccam nissankam jam Jinèhim pavaiyam

"That alone undoubtedly is the Truth which is proclaimed by the Tirthankaras"-a firm belief in the doctrines and teachings of the Tirthankaras,-and having cut the internal tie of Rāga राग Passion and Dvèsa द्वेष Hatred, by renunciation and the practice of various vows, penances, and severe austerities during this life, entitle themselves for the pleasures of Dèva Gati देवगति Celestial life of long duration in the next life, and in due course of time, for the Eternal Bliss of मोक्ष Moksa Final Liberation.

Chapter III

12. Samyaktva सम्यक्त्व.

या देवे देवताबुद्धिर्गुरौ च गुरुतामतिः ।
धर्मे च धर्मधीः शुद्धा सम्यक्त्वमिदमुच्यते ॥ १ ॥

Yoga Śāstra-योगशास्त्र.

1. Yā dèvè dèvatābuddhi-r-gurau ca gurutāmatiḥ;
Dharmè ca dharmadhīḥ śuddhā samyaktvamidamucyatè.

1. The impression of a pure god in a god, of a pure teacher in a guru, and the impression of a pure dharmā in a dharma is called Samyaktva.

आत्माऽस्ति कर्मास्ति पराभवोऽस्ति
मोक्षोऽस्ति तत्साधकहेतुरस्ति ।
इत्येवमन्तःकरणे विधेया,
दृढप्रतीति सुविचारणाभिः ॥ २ ॥

2. Atmā'sti karmāsti parābhavo'sti;
Mokṣo'sti tatsādhaka heturasti;
Ityevamantaḥkaraṇè vidheyā;
Dridhapratītiḥ suvicāranābhiḥ.

2. That Ātmā आत्मा Soul is-(that Soul is distinct from the body,) That 2. There is Karma. That 3. Atmā is over-come by karmas. That 4. There is Mokṣa मोक्ष Liberation and That 5. There are means for accomplishing it. The firm belief created by a careful consideration of these noble reflections in one's mind constitutes Samyaktva.

सम्यक्त्वरत्नान्न परं हि रत्नं
सम्यक्त्वमित्रान्न परं हि मित्रम् ।
सम्यक्त्वबंधोर्न परो हि बंधुः
सम्यक्त्वलाभान्न परो हि लाभः ॥ ३ ॥

Sūkta Muktāvali सूक्तमुक्तावलि.

3. Samyaktva ratnānna param hi ratnam;
Samyaktvamittrānna param hi mitram;
Samyaktvabandho-r-na paro hi bandhuḥ;
Samyaktvalābhānna paro hi lābham

3. There is really no ratna-रत्न gem, higher than Samyaktva ratna; there is no friend higher than Samyaktva friend; there is no brother higher than Samyaktva brother; and there is no gain higher than Samyaktva gain.

मानुष्यमार्यदेशश्च जातिः सर्वाक्षपाटवम् ।
आयुश्च प्राप्यते तत्र कथञ्चित् कर्मलाघवात् ॥
प्राप्तेषु पुण्यतः श्रद्धा कथक श्रवणेष्वपि ।
तत्त्वनिश्चयरूपं तद् बोधिरत्नं सुदुर्लभम् ॥ ४ ॥

Yoga Śāstra-योगशास्त्र.

4. Mānuṣyamāryadeśaśca jātiḥ sarvākṣapātavam;
Ayusca prāpyate tatra kathancit karmalāghavāt;
Prāptèṣu puṇyataḥ śraddhā-kathaka-śravaṇeṣvapi;
Tattva niścaya rūpaṃ tad bodhiratnam su-durlabhaṃ.

4. Human birth, Āryan country, high birth, the full possession of all the senses, and long life, are all obtained anyhow by the lightness of Karmas, and by the preponderating influence of good actions. Although an intense desire for Dharma, the गुरु Guru Mahārāja-teacher competent to preach Dharma and the hearing of Dharma, can be acquired under the influence of Puṇya karma, the gem of Samyaktva, having the capability of deciding the true principles, is more unobtainable.

न बान्धवा नो सुहृदो न वल्लभा
न देहजा नो धनधान्यसंचयाः ।
तथा हिताः सन्ति शरीरिणां जने
यथाऽत्र सम्यक्त्वमदूषितं हितम् ॥ ५ ॥

Subhāṣita Ratna Samdoha-सुभाषितरत्नसंदोह.

5. Na bāndhavā no suhrudo na vallabhā;
Na dehajā no dhana dhānya sancayāḥ;
Tathā hitāḥ santi śariri ṇām janè;
Yathā'tra samyaktvamadūṣitaṃ hitam.

5. In this world, brothers, friends, wife, son, wealth, and the mass of corn, are not so beneficient to men, as the acquisition of a faultless Samyaktva.

कनीनिकेव नेत्रस्य कुसुमस्येव सौरभम् ।
सम्यक्त्वमुच्यते सारं सर्वेषां धर्मकर्मणाम् ॥ ६॥

Adhyātmasāra अध्यात्मसार.

6. Kaninikèva nètrasya kusumasyèva saurabham;
Samyaktvamucyate sāram sarveṣām dharmakarmaṇām.

6. Just as, the pupil is the essential part of the eye, and fragrance is of flowers, in the same way, Samyaktva is said to be the essential ingredient of all religious actions.

कोऽप्यन्य एव महिमा ननु शुद्धदृष्टे
यच्छ्रेणिको ह्यविरतोऽपि जिनोऽत्र भावी ।
पुण्यार्गलः किमितरोऽपि न सार्वभौमो
रूपच्युतोऽप्यधिकगुणस्त्रिजगन्नतश्च ॥ ७ ॥

Karpur Prakaraṇa कर्पुर प्रकरण.

7. Ko'pyanya èva mahimā nanu śuddha driṣṭe;
r-yachrèṇiko hyavirato'pi Jino'tra bhāvā;
Puṇyoragalaḥ kimitaro'pina sārvabhaumo;
Rūpacyuto'pyadhikaguṇastigannataśca.

7. Really, the greatness of one who has acquired pure Samyaktva is supreme; because King Śreṇika, though not acquiring any vows, will become a Tīrthaṅkara in Bharata Kṣètra. Does not an ordinary man become a lord of the whole world under the influence of Puṇya karma? Is not man, though ugly but possessing excellent virtuous qualities worshipped by the three worlds?

तनोति धर्मं विधुनोति पातकम् ।
ददाति सौख्यं विधुनोति बाधकम् ॥
चिनोति मुक्तिं विनिहन्ति संसृतिं ।
जनस्य सम्यक्त्वमनिन्दितं धृतम् ॥ ८॥

Subhāśita Ratna Saṅdoha सुभाषित रत्नसंदोह.

8. Tanoti dharmam vidhunoti pātakam;
Dadāti saukhyam vidhunoti bādhakam;
Cinoti Muktim, vinihanti samsritim;
Janasya samyaktvamaninditam dhritam.

8. The faultless Samyaktva held by a man expands Dharma, destroys sin, bestows happiness, destroys obstacles, gathers up Mokṣa, and cuts short Saṃsāra.

दानानि शीलानि तपांसि पूजा
सत्तीर्थयात्रा प्रवरा दया च ।
सुश्रावकत्वं व्रतधारकत्वं
सम्यक्त्वमूलानि महाफलानि ॥ ९ ॥
—Dharma Parīkśā धर्मपरीक्षा.

9. Dānāni śilāni tapāṁsi pūjā;
Sattīrthayātrā pravarā dayā ca;
Su-śrāvakatvam vratadhārakatvam;
Samyaktva mūlāni mahāphalāni.

9. Bestowal of gifts, celibacy, penance, worship, pilgrimage to various sacred places, excellent commpassion, acquisition of all the excellent virtuous qualities of a Śrāvaka, and holding of vows, give the utmost benefit, if Samyaktva is at their root.

तीर्थेषु शुद्ध्यति जलैः शतशोऽपि धौतं
नान्तर्गतं विविधपापमलावलिप्तम् ।
चित्तं विचिन्त्य मनसेति विशुद्धबोधाः
सम्यक्त्वपूतसलिलैः कुरुताभिषेकम् ॥ १० ॥
—Subhāṣita Ratna Bhāndāgāra सुभाषितरत्नभांडागार.

10. Tīrtheṣu śuddhyati jalaiḥ śataśo'pi dhautam;
Nāntargatam vivdhapāpamalāvaliptam;
Cittam vicintya manasèti viśuddhadhāḥ;
Samyaktvapūtasalilaiḥ kurutābhiṣèkam.

10. The mind residing within rendered foul by the dirt of evil actions of various kinds, is not made pure even if it be washed hundreds of times with waters of sacred places. Having thought so, in your mind, therefore, O people with pure knowledge! bathe always with the sanctified water-Samyaktva,

रुचिर्जिनोक्ततत्त्वेषु, सम्यक्श्रद्धानमुच्यते
जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ ११ ॥

—Yoga Śāstra-योगशास्त्र.

11. Ruci-r-Jinoktatattvèṣu, samyakśraddhānamucyatè;
Jāyate tannisargeṇa guroradhigamena vā.

11. A keen desire for the principles preached by the Tīrthaṅkaras, is called Samyak śraddhā or Samyaktva. That Samyaktva is produced either naturally or by the precept of a Guru.

Nisarga निसर्ग Samyaktva.

आन्तर्मौहूर्त्तिकं सम्यग्दर्शनं प्राप्नुवन्ति यत् ।
निसर्गहेतुकमिदं सम्यक्छ्रद्धानमुच्यते ॥ १२ ॥

Upadèśa Prāsāda उपदेश प्रासाद.

12. Antarmauhūrtikam samyagdarśanaṃ prāpnuvani yat;
Nisargahetukamidaṃ samyakchraddhīnamucyate.

12. The Samyaktva darśana of one antara-muhūrta duration, which people obtain naturally, is called Nisarga Samyaktva.

द्रव्यक्षेत्रादिभावा ये, जिनैः ख्यातास्तथैव च ।
श्रद्धत्ते स्वयमेवैतान्, स निसर्गरुचिः स्मृतः ॥ १३ ॥

—Pārśva Nātha Caritra पार्श्वनाथ चरित्र.

13. Dravya kṣètrādi bhāva yè, Jinaiḥ khyātāstathaiva ca;
Śraddhatte svayamevaitān sa nisargaruciḥ smritaḥ.

13. He, who has perfect faith by himself in the objects as described by the Jinèśvaras, with relation to the object, place etc. in the actual way mentioned by themselves, is called a man with Nisarga Samyaktva.

Adhigamaja अधिगमज Samyaktva.

गुरूपदेशमालम्ब्य, प्रादुर्भवति देहिनाम् ।
यत्तु सम्यक्छ्रद्धानं तत् स्यादधिगमजं परम् ॥

Upadèśa Prāsāda-उपदेश प्रासाद.

Gurūpadeśamālambya prādur-bhavati dehinām;
Yattusamyakchraddhānam tat syādadhigamajaṃ param.

The perfect faith, which becomes manifest to people by in struction from a Guru, is called Adhigamaja अधिगमज Samyaktva.

बलादपि श्राद्धजनस्य दीयते, सद्दर्शनं सर्वसुखैकजन्मभूः ।
व्यदीधपद्वीरजिनस्तदुद्यमं श्रीगौतमेनापि न किं कृपीवले ॥

Balādapi śrāddhajanasya dīyate, saddarśanaṃ sarvasukhaika janmabhūḥ;
Vyadidhapadvira-jinastadudyamam Śree Gautamènāpi na kim krișīvalè.

Samyaktva, which is the unique source of all kinds of happiness, is even given to a Śrāvaka against his will. Such an effort was made by Śramaṇa Bhagavān Mahāvira, on a farmer through his chief disciple Śrî Gautama Swāmi.

The story of the farmer runs thus.—

Bhagavān Śrî Mahāvīra Swāmi, who was like a Moving Kalpa-Vrikṣa कल्पवृक्ष-the Wishing Tree, while going about from village to village, once said to Gautama Gaṇadhara:-O friend! go and enlighten the farmer there; he will be greatly benefited by you'. On receiving this order, Bhagavān Śrî Gautama Swāmi went to the farmer and said' O fortunate man! Are you happy? why do you incur sin needlessly, by killing two-sensed and other Jîvas in agriculture? Why do you involve your Soul into calamity by maintaining your poor family with such sinful means. Hear —

संसारमावन्नपरस्सअट्ठा साहारणं जं च करेइ कम्मं
कम्मस्स ते तस्स उवेयकाले, न बंधवा बंधवयं उविंति ॥

Samsāramāvanna-parassatthā sāhāraṇaṃ jam ca karèi kammam;
Kammassa tè tassa uvèyakālè, na bandhavā bandhavayam uvinti.

The man, who, being born in Samsāra, does ordinary work

like cultivation for the maintence of his family-members, has to suffer alone the evil consequence of such sinful actions at the maturation of that Karma, but his family-members are not put to evil consequences of bondage.

O brother! therefore, Take the shelter of Dîkśā and cross the ocean of Saṁsāra. The farmer on hearing these words of Bhagavān Śrî Gautama Swāmi, said, O Lord! I am a Brāhmin, I have seven daughters. I am doing a number of sinful actions for the purpose of maintaining them all. Henceforward, you are like a brother and a mother to me. I shall act according to your orders. I will not disobey you. Thereupon, Bhagvān Śrî Gautama Swāmi gave him the apparel of a Sādhu, and he immediately accepted it. When Bhagavān Śrî Gautama Swāmi was preparing to go to Śramaṇa Bhagavān Mahāvira, taking the new farmer Sādhu with him, the farmar Sādhu asked him 'O Worthy Sir, where are we going? Bhagavān Śrî Gautama Swāmi said' 'We are going to the place where our Venerable Guru is.' On hearing this, the farmer Sādhu said, "You are worshipped by gods and demi-gods. Have you a Guru adorable by you? Then, what must he be like?" Then Bhagavān Śrî Gautama Swāmi described to the farmer Sādhu a few noble qualities of the Tîrthaṅkara; on hearing which, he attained Samyaktva. Moving forwards, when the farmer Sādhu saw the wonderful splendour of the Tîrthaṅkara's prosperity, his Samyakta became firm. But, when he finally saw Śramaṇa Bhagavān Mahāvira, with his retinue, an intense feeling of animosity arose in his mind. When Bhagvān Śrî Gautama Swāmi told the farmer Sādhu-" O Muni! Bow down before the Jineśvara, he replied:-'O worthy Sir! If this is your Guru. I have no necessity for your Dîkśā. I am not going to be your disciple. Take away this apparel of yours. I am going away home." So saying, he immediately left off the Sādhu's apparel, and ran away abruptly. On seeing the foolish behaviour of the farmer, the Indras and others laughingly said 'Oh!, Bhagavān Śrî Gautama Gaṇadhara received a very good disciple." On seeing such a strange condition; Bhagavān

Śrî Gautama Swāmi bashfully asked Śramaṇa Bhagavān Mahāvîra the cause of his animosity. To which he replied "O Gautama! When you narrated the noble qualities of a Tîrthaṅkara before the farmer, he cut the tie of Mithyātva by meditating upon these qualities, and so, you, as well as, he, acquired great benefit. Now I will tell you the cause of his animosity towards me.

"I was a Vāsudèva named Tripriṣṭha, son of King Prajāpati in Potanapur. There was a Prati-vāsudèva named Aśvagrîva, who was a lord of the three continents, at the time. One day Prati-vāsudèva Aśvagriva asked an astrologer, a question about his death. The astrologer said" Your death will be caused by Tripriṣṭha." Prati-vāsudèva Aśvagrîva there-after bearing an intense feeling of animosity towards Tripriṣṭha Kumāra, tried a number of methods of killing him, but all his efforts proved fruitless. A lion was daily harrassing people in a rice-field near a forest belonging to Aśvagrîva. No one was able to kill the lion Prati-vāsudèva Aśvagrîva ordered all his tributary kings to go and protect the rice-field by turns. One day, thereby, king Prajāpati's turn arrived. Tripriṣṭha Kumāra prevented his father from going to the rice-field and he went there alone in a chariot, with only one chariteer. Going to the rice-field, Tripriṣṭha Kumāra called out the lion. The lion at once rushed towards Tripriṣṭha Kumāra, who taking hold of the two lips of the lion, tore him off like a closed cavity of a shell. The dying lion began to blame himself:—" O! being a lion myself, I am killed only by a human being." On seeing the lion lamenting thus, the charioteer of Tripriṣṭha Vāsudèva said, with sweet words for the purpose of pacifying him:-" O lion! this Kumāra is to be a Vāsudèva. Do not think him to be a poor human being. You are killed by a great sovereign. Why do you lament?

" Tripriṣṭha Kumāra is the only Sinha सिंह Lion-courageous man in the human world and you are a lion born in a Tiryanca womb." Having heard these soothing words, the lion died in perfect peace.

"Out of the three souls-that of Tripristha Vāsudèva, the charioteer, and the lion-wandering through various lives, I am now, the soul of Tripristha Vāsudèva. The farmer is the soul of the lion, and, you Indrabhūti Gautama! you are the soul of the charioteer. In your former life, you had pleased him with sweet words, and I had killed him, so, in this life, he has an affection for you, and he has a feeling of animosity towards me. In this way, you should know the cause of love and hatred in this life. But the farmer has now become शुक्लपक्षी Śukla-pakṣî, that is to say, a jîva whose term of existence in this world has become limited to अर्ध पुद्गलपरावर्तन Ardha Pudgala-parāvartana, while a jîva whose term of existence in this world is more than Ardha pudgala-parāvartana, is called a कृष्णपक्षी Kriṣṇa-pakṣî jîva."

On hearing these words of Śramaṇa Bhagavān Mahāvira, many persons acquired Samyaktva. "O Gautama! the farmer, who acquired Samvaktva of only two घटिका Ghaṭikā duration (48 minutes) from you, will attain मोक्ष, Mokṣa, Liberation, within Arḍha Pudgala-parāvartana Kāla. I had, therefore, sent you to enlighten him." On hearing this narration of the farmer, Indra and others became more firm in their Samyaktva. In the same manner, O fortunate people! You should remain firm in in your Samyaktva for a long time.

13. The Signs of Samyaktva.

शमसंवेगनिर्वेदानुकम्पास्तिक्यलक्षणैः ।
लक्षणैः पञ्चभिः सम्यक्, सम्यक्त्वमुपलक्ष्यते ॥

Śama, saṃvèga, nirvèda, anukampā, āstikyalakṣaṇaiḥ;
Lakṣaṇaiḥ pancabhiḥ samyak samyaktvamupalakṣyate.

Samyaktva can be known clearly by the following five qualities viz by 1. Śama शम Tranquility. 2. Saṃvèga संवेग Renunciation of worldly affections. 3. Nirvèda निर्वेद Freedom from worldly affairs. 4. Anukampā अनुकम्पा, Fellow-feeling; sympathy. and 5. Astikya आस्तिक्य Right Belief.

Śama शम Tranquility.

शमैः शाम्यति क्रोधादीन्नपकारे महत्यपि ।
लक्ष्यते तेन सम्यक्त्वं तदाद्यं लक्षणं भवेत् ॥

Upadeśa Prāsāda उपदेश प्रासाद.

Śamaiḥ śāmyati krodhādinnapakārè mahatyapi;
Lakṣyatè tèna Samyaktvam tadādyam lakṣaṇam bhavèt.

The first sign, Śama शम Tranquility, of Saṃyaktva, is found in one who pacifies anger and other passions with an aquanimity of mind, towards persons who have done great injustice to him. It is a sign which shows the presence of Samyaktva in an individual. It can be said that, he who possesses Śama, (Tranquility) is an individual with Samyaktva. This quality is described as the first sign of Samyaktva, under different names as Śānti शांति, Kṣamā क्षमा, Kṣānti क्षांति, and Śama शम.

Samvèga संवेग.

दुःखत्वेनानुमान्वानः सुरादिविषयं सुखम् ।
मोक्षाभिलाषसंवेगाञ्चितो हि दर्शनी भवेत् ॥

Duḥkhatvènānumānvānaḥ surādiviṣayaṃ sukham;
Mokṣābhilāṣasaṃvègāncito hi darśanī bhavèt.

He, who considers the happiness of the gods as one involving misery, and who is desirous of Mokṣa, and who has renounced worldly affections, readily attains Samyaktva.

Nirvèda निर्वेद.

संसारकारकागार—विवर्जनपरायणा ।
प्रज्ञा चित्ते भवेद्यस्य, तन्निर्वेदकवान्नरः ॥

Saṃsārakārakāgāra–vivarjanaparāyaṇā;
Prajnā citte bhavèdyasya, tannirvedakavānnaraḥ.

One, who has a firm understanding in his mind, capable of making him abandon this world as a dungeon, has a Samyaktva due to Nirvèda निर्वेद.

It is said in Siddhānta:—

"निव्वेएणं भंते! जीवे किं जणई" Nivvèèṇam bhantè Jîvè kim jaṇai. O lord! what does a Soul gain by Nirvèda निर्वेद? Freedom from worldly affairs?

The Bhagavān says:—

"निव्वेएणं ते दिव्वमाणुस्सतिरिच्छअसु कामभोगेसु विरज्जमाणे निव्वेयं हव्वमागच्छइ। सव्वविसएसु विरज्जइ। सव्वविसएसु विरज्जमाणे आरंभपरिग्गहपरिच्चायं करोति आरंभपरिग्गहपरिच्चायं करेमाणे संसारमग्गं वोच्छिदंति सिद्धिमग्गपडिवन्नेय भवति"।

"Nivvèèṇam tè divvamāṇussatiricchaèsu kāmabhogèsu virajjamāṇè nivvèyam havvamāgacchai Savvavisaèsu virajjai Savvavisaèsu virajjamāṇè ārambha-pariggahapariccāyam karoti; Ārambhapariggahapariccāyam karèmāṇè samsāramaggam vocchidanti Siddhimaggapaḍivannèya bhavati."

By freedom from worldly affairs, he renounces passionate love about celestial, human, and tiryanca sexes, and obtains a real freedom from worldly affairs. He renounces enjoyment of sensual pleasures. By renouncing sensual pleasures, he abandons big undertakings and property. By abandoning big undertakings and property, the path of Samsāra becomes annihilated, and सिद्धिमार्ग Siddhi Mārga, the Path of Liberation, is acquired.

Anukampā अनुकम्पा.

दीनदु:स्थितदारिद्र-प्राप्तानां प्राणिनां सदा।
दु:खनिवारणे वाञ्छा सानुकंपाभिधीयते॥

Dîna duḥsthita dāridra-prāptānām prāṇinām sadā;
Duḥkhanivāraṇè vāñchā sānukampābhiyatè.

The constant desire of removing the miseries of the poor, distressed, poverty-stricken individuals, is called Anukampā अनुकंपा.

कार्या मोक्षफले दाने पात्रापात्रविचारणा।
दयादानं तु सर्वज्ञैर्न कापि प्रतिषिध्यते॥

Kāryā Mokṣaphalè dānè pātrāpātravicāraṇā;
Dayādānaṃ tu Sarvajnai-r-na kvāpi pratiṣidhyatè.

The question of the deserving or undeserving nature of the receiver is to be considered in सुपात्रदान Supātra-dana, which results in Mokṣa, but the Dayā-dāna दयादान or Anukampā-dāna is no-where prohibited by the Tīrthaṅkaras.

निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरति ज्योत्स्नां, चन्द्रश्चंडालवेश्मनि ॥

Nirguṇèṣvapi sattvèṣu dayām kurvanti sādhavaḥ;
Na hi saṃharati jyotsnām, candrascandālaveśmani.

Virtuous people show compassion even towards persons devoid of good qualities. Because, the Moon does not remove away moon-light from the house of an assassion.

N. B. The moon gives uniform light everywhere, Virtuous people show compassion alike towards virtuous individuals, as well as, towards those who are devoid of any good qualities.

अपकारेऽपि कारुण्यं सुधीः कुर्याद्विशेषतः ।
दन्दशूकं दशन्तं श्रीवीरः प्रबोधयद्यथा ॥

Apakārè'pi kāruṇyam sudhiḥ kuryadviśèṣataḥ;
Dandaśūkaṃ daśantaṃ Śrī Viraḥ prabhodhayadyathā.

Wise men should especiolly show compassion even towards ungrateful persons. Just as, Bhagavān Śrī Mahāvīra instructs the serpent-Caṇḍa-kauśika चण्डकौशिक-biting him.

Āstikya आस्तिक्य.

प्रभुभिर्भाषितं यत्तत्वान्तरश्रुतेऽपि हि ।
निःशंकं मन्यते सत्यं तदास्तिक्यं सुलक्षणम् ॥

It is said in the Agama आगम Scriptures:—

थयथुइमंगलेणं भंते ! किं जणइ ? गोयमा ! नाणदंसणचरित्तबोहिलाभं जणइ. ।

Thaya thui maṅgalèṇaṃ bhantè ! kim jaṇai ? Goyamā ! Nāṇa daṁsaṇacarittabohilābhaṁ jaṇai.

Bhagavān Śrî Gautama Swāmi asked:-O Bhagavān!: what does a soul gain by benedictory poems, in the form of hymns and laudatory verses? O Gautama! he acquires नाण Nāṇa, Knowledge दंसण Daṁsaṇa, Conation चरित्त Caritta, Right Conduct and Bohilābha बोहिलाभ Samyaktva.

The condition of the Soul before the acquisition of Samyaktva, is described in the following Gāthā —

सामि ! अणाइअणंते चउगइसंसारघोरकांतारे ।
मेाहाइकम्मगुरुठिइविवागवसओ भमइ जीवो ॥

Sāmi! aṇāi-aṇantè caügaisaṁsāraghorakāntārè;
Mohāikammaguruṭhivivāgavasaö bhamai jîvo?

O lord! a jîva wanders in the formidable forest of Saṃsāra with four conditions of existence-without a beginning and without end-enslaved by the fruition of the matured state of the highest period of the eight karmas beginning with Mohanîya मोहनीय Karma.

मेाहे कोडाकोडी, सत्तरिवीसं च नामगोयाणं ।
तीसायराणि चउण्हं, तित्तीसयराइ आउस्स ॥

Mohè-kodākodi sattarivîsam ca nāmagoyāṇam;
Tisāyarāṇi cauṇhaṃ tittisayarāi āussa.

The highest time-limit of Mohanīya Karma is seventy Kotākoti sāgaropams; the highest time-limit of Nāma Karma and Gotra Karma is tweventy kotā-koti sāgaropams; the highest time limit of the four viz:-Jnānāvaraṇîya Karma, Darśanāvaraṇîya Karma, Vèdanîya Karma, and Antarāya Karma, is thirty kotā-koti sāgaropams; and the highest time-limit of the Āyu Karma is thirty-three sāgoropams.

पल्लोवमाइअहा-पवित्तिकरणेणं को वि जइ कुणइ ।
पलिय असंखभागूण-कोडाकोडी अयरठिइ सेसं ॥

Pallova māiahā-pavittikaraṇèṇam ko vi jai kuṇai;
Paliya asaṅkhabhāgūṇa-kodā-kodî ayaraṭhii sèsaṃ.

There are three means of acquiring Samyaktva. They are named 1. Yathā-pravritti karaṇa यथा प्रवृत्तिकरण 2. Apūrva karaṇa अपूर्वकरण, and 3. Anivritti karaṇa अनिवृत्तिकरण. Under the influence of Yathā pravrittikaraṇa, a man reduces the peried of the highest time-limit of all the Karmas, except the Āyu karma, to a period of an Asaṅkhyāta-bhāga असंख्यातभाग of a Palyopam less than one Kotā-koti sāgaropam to be known by the illustration of the Cup and other things. That condition of the Soul, during which the highest period of time-limit of each of the remaining seven Karmas is reduced to one kotā-koti sāgaropam by the mind's pure ideas, is caused by the Yathā-pravritti karaṇa.

Out of the eight illustrations named in the under-mentioned Gāthā, two only, apply to Yathā-pravritti karaṇa.

पल्लयगिरिसरिउवला-पिविलियापुरिसपहजरगहिया।
कोद्दवजलवत्थाणि य सामाइयलाभादि हुंता ॥

Pallayagirisariuvalā-piviliyāpurisapahajaragahiyā;
Koddavajalavatthāṇi ya sāmāiyalābhadi huntā.

There are illustrations explaining the nature of the acquisition of Samyaktva. They are 1. A cup filled with corn-grains. 2. A piece of stone rolling in rivers falling from a mountain. 3. Ants. 4. Of three travellers. 5. Of a man attacked with fever. 6. Of Madanakodravā मदनकोद्रवा a kind of corn-grains. 7. Of dirty water, and 8. Of a dirty cloth.

The subject of the various means of acquiring Samyaktva, has been fully discussed in works like Loka Prakāśa, Samyaktva Sittari, Samyaktva Kaumudi, and in works on Karma Philosophy to which the reader is referred.

Chapter IV

First Previous Bhava.

Nayasāra.

14. In the Mahā Vidèha Kṣètra महाविदेहक्षेत्र of Jambū Dvîpa, there is an extensive Vijaya विजय, a country with an area equal to that of the Bharata Kṣètra, called Mahāvaprā महावप्रा, which is an ornament of the whole western Mahā Vidèba.

The ground of this Vijaya contained many varieties of precious stones such as diamonds, rubies, saphires etc. which can compete with the brilliant gems in the diadem of the Indra; the whole country was free from the fear of pestilences and invasions from armies of neighbouring king, owing to the presence of the living Tîrthaṅkaras there; the country was adorned by numerous magnificent edifices of Jaina Temples possessing high pinnacles, ornamented at their top with beautiful gold Kalaśas कलश (dome-shaped pointed urnlike vessels) studded with a variety of valuable gems; the country had an abundance of various objects useful for people desirous of worldly enjoyments; the country lessened, to a great extent, the pride of Svarga-bhūmi स्वर्गभूमि-heavens.

In this Vijaya, there was a very large town, deservedly named Jayanti Nagari (जयंतीनगरी) which was surrounded by a spacious ditch fortified with lofty walls, which was made lovely by little pleasure-gardens furnished with tanks, wells, large lakes, rivulets, and large reservoirs of water prepared for various amusements; which appeared beautiful by well-designed roads and lanes arranged in the form of triangles, squares, spacious courtyards and many rows of hundreds of lofty edifices. The town was full of wise persons who put on pure clean apparel and who had lofty ideals; it was radiant with numerous gems, like Amarāvati अमरावति, (the city of gods), and it was furnished with big doors on four sides like an idol of Brahmā.

The Nagari (town) appeared to laugh out in jest Amarāvati, the City of the Gods, by the sound of various musical instruments. Because, in the Svarga स्वर्ग heaven, there are seven सप्तर्षि Saptarṣi-Seven Sages,-but, here, there are numerous sages; there is only one Budha बुध-Planet Mercury in the heavens, but, here, there are many Budhas or enlightened persons who are qualified by good works and Knowledge of the Truth for Nirvāna, and who reveal the true doctrine of Salvation to the world. In this town, only the lotuses experienced the pain of separation from the Sun, but people had no pain of separation from friends. Here only, the ascetics carried Karavāla-Kamaṇḍalu करवाल-कमंडलु-an ascetic's water-pot, but people had no necessity for a Karavāla-a sword. Here, the word कलभ Kalabha, was limited to young elephants, but there was no कलह Kalaha-quarrel-in the population; only the pair of cakravāka-birds had to suffer the pain of separation from the beloved, but the populace did not have any. Here, वसन Vasana,-clothes-were prepared at weavers' factories, but the people did not experience Vyasana व्यसन-Misery.

King Śatrumardana शत्रुमर्दन was the guardian of his subjects. He was the source of all happiness, and he was the source of great delight to them. He used to curb the pride of his enemies; he was an ornament of the royal dynasty; he used to maintain order un-impaired, and used to chastise severely persons going along the path of immorality.

The पादपीठ-Pāda-piṭha, the foot-bench of the King appeared more charming by the radiance of the gems in the diadems of the feudatory kings bowing down at his feet with great reverence. The king was fond of decorating the battle-field with the heads of hundreds of his enemies killed by the sharp arrows thrown from the bow strung by his powerful arms. He was surrounded by many brave warriors and was followed by thousands of leaders of troops. He was marching with a well-formed powerful army, like a chariot fulfilling the secret desires of beggars. He collected many armours, like a man fond of battle-field. He acted according to the advice of his elderly members, like a constellation of stars.

He daily gave दान Dāna, alms, copiously, like the दान Dāna, the fragrat secretion issuing from the temples of elephants in rut. He conquered six kinds of passions like a riṣi. He was like a fortress to the administrative justice practised by his ancestors. He was like a Himālaya, the source of the divine river-like extremely lustrous fame, and he was like a great ocean in producing his many virtuous gem-like qualities. With such a king, who had undertaken the burden of administering the extensive king dom on his own powerful arms, his ministers were kept only for the preservation of administrative ethics; the completeness of materials of elephants, horses, war-chariots, and warriors, was only for the splendour of his court; swords, discus, bows, arrows, and spears were only for show; a consideration of confidence was only expected from servants; the king had no regard for the protection of his own person by other people, so, his body-guards were only for display.

King Śatrumardana had, under him, Nayasāra नयसार a chief officer of a village named Prithvī-pratiṣṭhāna (पृथ्वीप्रतिष्ठान), who was well-behaved. Nayasāra had heard Dharma Śāstras, and so, he knew well what objects were to be accepted and which of them, to be rejected. He was the receptacle of many virtuous qualities like sereneness. He was straight-forward, modest, was speaking sweetly, and was ever ready to render service to others. Although he had no opportunity of rendering service to an ascetic, he was slothsome in doing misdeeds. He discountenanced injury to others, was always intent on acquiring virtues, and was blind to seeing the defects of others.

One of his preceptors once preached Nayasāra, who had so many virtuous qualities, the desirability of acquiring more virtues, thus:—

O child! the prosperity of wealth, having appeared once, disappears immediately in an instant by the disturbing force of imprudent behaviour, like the flame of a lamp blown out by disturbing winds. A number of other virtues, as white as a piece

of snow, does not look beautiful without good behaviour like a face without eyes. Without good behaviour, although a man may be famous, very popular, and may be philanthropic, still, he is always deserted like a huge snake. O child! therefore, having intelligently observed the evil consequences of imprudent behaviour, be fond of cultivating good character which is the source of many auspicious things.

It is said:—

विणएणं हुंति गुणा गुणेहिं लोगोऽणुरागमुव्वहइ।
अणुरत्तसयललोगस्स हुंति सव्वाओ रिद्धिओ ॥ १ ॥

1. Viṇaèṇam hunti guṇā guṇèhiṃ logo'ṇurāgamuvvabai;
Aṇurattasayalalogassa hunti savvāo riddhio.

रिद्धीहिं संगओ गयवरो व्व अणवरयदाणवरिसेण।
मग्गणगणपणईणं उवयारं कुणइ लीलाए ॥ २ ॥

2. Riddhîhim saṁgao gayavaro vva anavarayadāṇavarisèṇa;
Magganaganapaṇaīṇaṃ uvayāraṃ kuṇai līlāe.

उवयरणेणं तेसिं लब्भइ आचंद्रकालिया कित्ती ।
तीएऽविह लद्धाए किं नो लद्धं तिहुयणेऽवि ? ॥ ३ ॥

3. Uvayaraṇeṇaṃ tesiṃ labbhai ācandrakāliyā kitti;
Tiè'viha laddhāè kiṃ no laddhaṃ tihuyaṇe'vi?

एसच्चिय जेण थिरा जुगविगमेऽविहु न वच्चइ विणासं ।
उप्पत्तिपलयकलियं सेसं पुण थवदियहथिरं ॥ ४ ॥

4. Esacciya jeṇa thirā juga-vigame'vihu na vaccai viṇāsaṃ;
Uppattipalayakaliyaṃ sesaṃ puṇa thavadiyahathiram.

इय गुरुजणसिक्खं गिण्ह ऊण तहकहवि संपयट्टो (सो)।
वीसासट्ठाणं नरवइस्स परमं जहा जाओ ॥ ५ ॥

5. Iya gurujaṇasikkhaṃ giṇha ūṇa tahakahavi sampayaṭṭo (so);
Visāsaṭṭhāṇaṃ naravaissa paramaṃ jahā jāö.

1. Virtuous qualities are acquired by polite manners; the devotion of the people increases by virtuous qualities; and prosperity of various kinds is obtained by the contentment of the entire public.

2. On the acquisition of a prosperous state, a man renders friendly service to needy persons with the greatest ease by an uninterrupted bestowal of alms, like a lordly elephant in rut.

3. By rendering service to them, he obtains a fame which remains till the existence of the Moon; after obtaining such a world-wide fame, what else remains in the world, that is not acquired?

4. That fame remaining permanent, is not destroyed with the change of cosmic age; the rest, which is attended with growth and decay, exists only for a few days.

5. On receiving the good advice of his preceptor, Nayasāra improved his character to such an extent, that he became the receptacle of utmost trust from the King.

One day, King Śatrumardana शत्रुमर्द्दन called Nayasāra to his presence, for the purpose of bringing timber for buildings and chariots from neighbouring forests, and told him:—"O good friend! You go to the great-forest with many carts and servants, and bring wood suitable for buildings and chariots from it" Having received reverently the order of his king, and having equipped himself with the necessary carts, servants, and food-material for all, Nayasāra set out on his journey, and reached the great forest in due course of time.

The forest was bounded on all sides by a dense multitude of very tall trees reaching the sky; it was attractive by the sound of torrents of water streaming down the mountain; and it was appearing terrifying by the roarings of various ferocious animals such as bears, lions, tigers, jackals, and antelopes, moving about in accordance with pleasure. The forest was appearing beauti-

ful by trees resembling श्रीवत्स–a kind of figure 卐 resembling the tuft or curl of hair on the breast of Viṣṇu or Kriṣṇa or other great personages; it was full of मातंगs Mātaṅgas, elephants, just as मातंगs Mātaṅgas or low-class people who inhabit the locality of the town which is free from the other populace. It also contained trees resembling the bow-strings of warriors.

The servants began to cut the trees whose trunks were straight, long, spacious, beautiful, and round. While doing this work, it became mid-day, and it was now time for their mid-day meal. Nayasāra was ready to take his meals. The servants placed before him various kinds of delicious food-material prepared for him. At that moment, an idea came up to his mind, "If a hungry mendicant straying away from a caravan, ignorant of right road or from a company of Śramaṇas श्रमण i. e.–Jain or Buddhist monks,–happens to come here as my guest, I will first feed him and, then, I will take my meals". With this intention in his mind, as Nayasāra was going out and looking forward in all directions, he saw some pious sages who had become separated from the caravan, who were greatly exausted, were greatly overwhelmed by hunger and thirst, and who were burning under the intense heat of the mid-day Sun, with their clothes drenched in copious perspiration in expectation of the halting place of the caravan. Attracted as they were by the crackling sound of the felling of trees, he saw some sages approaching the place where he had encamped with his men. As soon as Nayasāra saw them, he was greatly delighted, and he immediately advanced forward to receive them. Bowing down respectfully before them, and with a compassionate heart, he said " O venerable sages ? Why do you walk about in such a country without the help of men ?

" The Sādhus said " " My good friend ! We started in company of a caravan. At meal-time, we went to the neighbouring village in search of water and food. In the mean-while the caravan started on, leaving us behind. We followed the track of the caravan, and arrived into this dense forest."

Nayasāra said: " How cruel ! Vilest action ne esire for



NAYASĀRA GIVING FOOD AND DRINK–MATERIALS TO SĀDHŪS WHO HAD LOST THEIR WAY IN THE FOREST.

Hell! Breach of confidence! Fearlessness of sin! The members of the caravan have thus disgraced their family by sin. How cruel they have become with the Sādhus!

It is said.—

सत्तपयमेत्तसंथववसेऽवि सुयणाण वड्ढए नेहो।
आजम्मदंसणेऽविहु निद्दयचित्ताण न खलाणं. ॥ १ ॥

Sattapayamètta saṃsthavavasè'vi suyaṇāṅa vaddhaè nèho;
Ā-jammadaṃsaṇè'vihu niddayacittāṇa na khalāṇaṃ.

1. Virtuous people become more affectionate by approaching them seven steps and by praising them a little, but wicked persons devoid of compassion, do not give access to affection in their heart even when they are connected for the whole life."

"If they wanted to behave thus, why did not these wicked persons, prevent the magnanimous Sādhus in the beginning, when they started with the caravan? In the event of an accident from a lion or any other ferocious animal, these wicked persons are sure to have an abode in hell. Or else, what is the use of talking about the wicked persons who have defiled their religion? O magnanimous personages! Please accompany me to my dwelling and do me favour."

On being thus requested by Nayasāra, the Sādhus who were a visible embodiment निधान *Nidhāna* treasure, of Dharma, went to his dwelling with their gaze directed towards the ground युग प्रमाण *Yuga-pramāna*-about six feet in front of their feet. Nayasāra, then, provided them with water and food with due ceremony and with an intense faith augmented by a feeling of affection created by the auspicious occasion of the sight of saintly personages. Having thus received water and food, the Sādhus went to a faultless locality, free from insects and green grass near-by, इरियावहि पडिक्कमी Iriyāvahi padikkami-having atoned for slight injury to animal life even while moving about with care, भक्तपान आलोची Bhakta-pāna āloci-having minutely examined water and food materials, चैत्यवंदन करी-Caitya-vandana-kari-and

having recited sutras of respectful salutation to Tirthankaras, and having recited verses of सज्झाय-Sajjhāya prescribed by previous sages, they meditated, for a while, on शुभध्यान-Śubha dhyāna-on subjects leading to Final Liberation, and, then, they took their meals, leaving aside राग Rāga-Vehement love and द्वेष Dvēṣa-Hatred.

In the meantime, Nayasāra, having finished his meals and thinking himself well-satisfied, approached the Sādhus and said "O magnanimous persons! You come with me. I shall show you the road to the town." The Sādhus accompanied him.

One of the Sādhus, who was well-versed in narrating religious stories, thought:-"This is a suitable opportunity for instructing Nayasāra in true religion, and he is the proper person to be necessarily so instructed." Thinking so, he told Nayasāra "O illustrious man! We are benefited by your liberality in giving us water and food so respectfully and hospitably at a time when we were greatly exhausted by moving about here and there after losing our track, and we were over-whelmed with hunger and thirst, we are now desirous of showing you the path of virtue." Nayasāra said; O venerable persons! Why do you entertain any doubts about it? I am prepared to accept your order even at the risk of my life."

15. The Sādhu, then, commenced the preaching of True Religion thus —

घणुसिक्खाविरहिय पुरिसखित्तसरजणिय राहवेहं व ।
तुडिजोगामणुयत्तं लध्धुणं कुसलबुद्धिमया ॥ १ ॥

Dhaṇusikhāvirahiya purisakhittasarajaṇiya rāhavēhaṃ va
Tudijogāmaṇuyattaṃ laddhūṇaṃ kusalabuddhimayā.

सग्गापवग्गफलसाहगस्स धम्मस्स पायवस्सेव ।
मूलं सम्मत्तमहो जाणेयव्वं पयत्तेणं ॥ २ ॥

Saggāpavaggaphalasāhagassa dhammassa payavassēva;
Mūlaṃ sammattamaho jāṇēyavvaṃ payattēṇaṃ.

मिच्छत्तपंकपडलावलुत्तसन्नाणनयणपसराणं ।
सिरसूलमूलमेसा जणाण सम्मत्तवत्ता वि ॥ ३ ॥

Micchattapaṅkapadalāvaluttasannāṇanayaṇapasarāṇaṃ;
Sirasūlamūlamèsa jaṇāṇa sammattavattā vi.

जुत्ताजुत्तं केणवि करुणापर बुद्धिणोवइट्ठंपि ।
दुस्सुमिणंपिव सोउं नेव वंछंति तुच्छमई ॥ ४ ॥

Juttājuttaṃ kèṇavi karuṇāpara buddhiṇovaiṭṭhaṃpi;
Dussumiṇaṃpiva soüṃ nèva vancchanti tucchamaī.

दढमूढगुरुपरूवणवसेण कम्मं च तं पकुव्वंति ।
जेण निमज्जंति अहो कूवक्खणणुज्जय नरो व ॥ ५ ॥

Daḍhamūḍhaguruparūvaṇavasèṇa Kammaṃ ca taṃ pakuvvanti;
Jèṇa nimajjanti aho! kūvakkhaṇaṇujjaya naro vva.

जं मिच्छत्तोदयओ अगुरुं पि गुरु अदेवमवि देवं ।
धत्तूरिओ व्व गेण्हइ लेट्ठुं व सुवण्णबुद्धिए ॥ ६ ॥

Jaṃ micchattodayaö agurum pi guru adèvamavi dèvaṃ;
Dhattūriö vva gèṇhaī leṭṭhuṃ va suvaṇṇa-buddhiè.

तेणं चिय पाणिगणोगणणाइक्कंतवेलमणुभवइ ।
तं किं पि दुक्खनिवहं जं जाणई केवली सम्मं ॥ ७ ॥

Teṇaṃ ciya pāṇigaṇogaṇaṇāikkantavèlamaṇubhavai;
Taṃ kiṃ pi dukkha-nivahaṃ jaṃ jaṇai kèvali sammaṃ.

इय भो देवाणुप्पिय ! मिच्छत्तं सयलदोसकुलभवणं ।
नीसेसदुग्गदुग्गइसंसग्गकरं लहुं चयसु ॥ ८ ॥

Iya Bho! dèvaṇuppiya! micchattaṃ sayaladosakulabhavaṇaṃ;
Nīsèsaduggaduggaisaṃsaggakaraṃ lahuṃ cayasu.

सम्मत्तं पुण नीसेसदोसविरहियमसेससुहफलयं ।
जीवाण तिव्वजरमरणदुक्खवुच्छेयणसमत्थं ॥ ९ ॥

Sammattaṃ puṇa nīsèsadosa virahiyamasèsamuhaphalayaṃ;
Jivāṇa tivvajaramaraṇa-dukkhavucchèyaṇasamatthaṃ.

जं मोहणिज्जपबलत्तविगमओ गुरुवसा सयं वावि ।
उल्लसई कल्लाणयवल्लीजलकुल्लतुल्लं व ॥ १० ॥

Jaṃ Mohaṇijjapabalattavigamaö guruvasā sayaṃ vāvi;
Ullasai kallaṇayavallijalakullatullaṃ va.

तत्तो अट्ठारसदोसवज्जिअवरंमि पडिवत्ती ।
देवो त्ति समुप्पज्जइ निरवज्जा वज्जघडियव्व ॥ ११ ॥

Tatto aṭṭhārasadosavajjiè Jiṇavaraṃmi paḍivatti;
Dèvotti samuppajjaî niravajjā vajjaghaḍiyavva.

सयमवि धम्मपरेसुं सिद्धंतवियारणेक्कुसलेसु ।
धम्मोवएसनिरएसु होज्ज साहूसु गुरुबुद्धि ॥ १२ ॥

Sayamavi dhammaparèsuṃ Siddhantaviyāraṇèkkusalesu;
Dhammovaèsaniraèsu hojja sāhūsu gurubuddhi.

ता जिणवयणायण्णण विण्णाय समत्थतत्तरयणस्स ।
विरमइ य मई लोइयधम्माउ कुवस्सयाउव्व ॥ १३ ॥

Tā Jiṇavayaṇayaṇṇaṇa viṇṇāya samatthatattarayaṇassa;
Viramai ya maî löiyadhammāu kuvassayāuvva.

अवगणइ गोपयं पिव दुग्गइदुहमयरभीसणावत्तं ।
कम्मजलुप्पीलाउलमरइरउद्दं भवसमुद्दं ॥ १४ ॥

Avagaṇai gopayaṃ piva duggaiduhamayabhīsaṇāvattaṃ;
Kammajaluppilāulamarairauddaṃ bhavasamuddaṃ.

सम्मत्तुत्तमसन्नाहविहियरक्खो खणेण विक्खिवइ ।
सुहडो व्व तित्थियभडुब्भडंपि मिच्छत्तसंगामं ॥ १५ ॥

Sammattuttamasannāhavihiyarakkho khaṇèna vikkhivai;
Suhado vva titthiyabhaḍubbhaḍaṃpi micchattasangāmaṃ.

पासायस्स व पीढं पुरस्स दारं व मूलमिव तरुणो ।
बारसविहधम्मस्स वि आइं किंत्तिति सम्मत्तं ॥ १६ ॥

Pāsāyassa va pīḍham purassa dāraṃ va mūlamiva taruṇo;
Bārasavihadaammassa vi āiṃ kinttinti sammattaṃ.

इय भो एवं लक्खिय निरवेक्खो लोएसु मग्गेसु ।
सद्दहणनाणसारं सरहसमणुसरसु सम्मत्तं ॥ १७ ॥

Iya bho evaṃ lakkhiya niravèkkho löèsu maggèsu;
Saddahaṇa-nāṇasāraṃ sarahasamaṇusarasu sammattaṃ.

1–2. A skilful wise man, having acquired मणुयत्तं Maṇuyattam, human birth, as a consequence of virtuous actions (done in a former life), like piercing with an arrow thrown by a man ignoarant of archery, should certainly, know Samyaktva strenuously, which is the foundation of Dharma, capable of acquiring स्वर्ग Svarga, heaven, and मोक्ष Mokṣa, Liberaion.

3. To people whose sight of True Knowledge has been destroyed by the veil of dirt of Mithyātva, the mere talk of Samyaktva, appears like an acute pain in the head.

4. The witless vain man, does not desire to hear the advice of what is suitable for him and what is unsuitable, given by a wise man with a compassionate disposition, like the story of a bad dream.

5. Under the instruction of a very stupid preceptor, some persons perform such an action, that they degrade themselves to a lower status, like a man digging a well.

6–7. Just as, a man eating white thorn-apple धत्तूर Dhattura (Daturā Albā) accepts a piece of stone for gold, in the same manner, a man under the influence of Mithyātva, accepts a bad preceptor as a True Guru and a Bad Dèva as a True God, and thereby, people experience calamities for innumerable years which only a Kèvalin can know and describe correctly.

8. O beloved of the gods! therefore, give up Mithyātva speedily, as it is the abode of all vices and it leads one to a low state.

9. Besides, Samyaktva is free from all vices, it is the source

of all happiness, and it is capable of removing acute pains attending birth, old age, and death of all beings.

10. Samyaktva is like a canal to the creeper of कल्याण-Kalyāṇa, prosperity, and it becomes manifest by itself or by contact with a good preceptor, or by the removal of the predominating influence of मोहनीय कर्म Mohanīya Karma (Deluding-Infatuating-Karman.)

11. With the acquision of Samyaktva, there arises a permanent and faultless faith in a Jineśvara, as a god who is free from the eighteen defects.

12. Then, there arises spontaneously a conviction of accepting as Gurus only Sādhus who are exclusively devoted to the practice of True Dharma, who are competent in the study and teaching of Siddhānta, and who are fond of preaching Dharma Śāstras.

13. By hearing the Scriptures promulgated by the Tīrthaṅkaras, the belief of the person conversant with all other principles attains a dislike for the Dharma of ordinary people, like a prisoner in the hold of other persons.

14. He considers as rather insignificant, like a गोष्पद्-Gospada -a cow's foot,-a mere trifle, the ocean of mundane existence which is terrifying on account of the मकर Makara,-a marine monster in the form of misery of low-birth; which is filled with a mass of Karmans; and which is formidable on account of discontent.

15. And, like a warrior protected by an excellent armour in the shape of Samyaktva, he throws into confusion the ordeal of battle of Mithyātva, assisted by powerful warriors of ordinary Dharma.

16. Samyaktva has been described as the foundation of the building of Dharma, as the city-gates of the town of Dharma, as the roots of the tree of Dharma, and as the prime cause of

the twelve vows of श्रावकधर्म-Śrāvaka Dharma,-the duties of a Śrāvaka.

17. Therefore, O excellent man! having realised the true nature of Samyaktva, and not getting yourself enamoured of the path of ordinary people, endeavour carefully to accept Sampaktva which is a principle without comparison, and which is the essence of Right Belief and Right Knowledge.

On hearing these words of the Guru Mahārāja, Nayasāra, with his two hands folded in the form of a lotus kept in front of his fore-head, bent forward under the burden of devotion, said reverentially "O Magnanimous persons! Why do you instruct, thus, a man like myself, who is actually like a beast, who is extremely incompetent, who is devoid of intellect, and who is engrossed uninterruptedly in evil deeds."

The Guru said "O excellent man,! Do not say so. Your complete fitness becomes evident from some of your visible signs. Otherwise, how can we, who happened to came into this terrible forest, who were lost from our track and who were extremely exhausted, at all be seen by you? Even if we were at all seen, how can you expect the unusual rejoicing with bristling of hair on seeing us, like beloved persons seen after a long time, or how can you expect the thought of giving to us who were overwhelmed by hunger and thirst, the food prepared and brought for you at dinner-time? Persons devoid of religious merit, can never have such a way of thinking, and homeless wandering persons like ourselves, can hardly come within the range of sight of such persons. Is it ever possible to have a mine of jewels in the house of a beggar or a कल्पवृक्ष Kalpa Vrikṣa,-the Wishing Tree,-in a sandy waste, or a lotus blossom on a dry piece of land? Why, therefore, my worthy sir! there cannot be a fitness for true religion in you, indicated by such completeness of materials with you? Such materials are only certainly possible, under the influence of religious merit, for persons desirous of Mokṣa. You have acquired a birth in Ārya-Kṣetra आर्यक्षेत्र, a spotless

high family, human birth, a handsome appearance, a body free from disease, skill in many arts, and a contact with virtuous people. One of these materials can be acquired like an ordiuary thing by innumerable persons baffled by the blows of Karman and wandering in Saṃsāra. But you have acquired all these materials by the predominating influence of पुण्य Puṇya,-religious merit. These materials are capable of giving the excellent Eternal Happiness of Mokṣa as a reward. Just as, the feathered tail of a pea-cock, and the gem in the hood of Śeṣa Nāga शेषनाग (name of a serpent supporting the earth and forming the couch of Viṣṇu during his sleep) are very precious, in the same manner, O worthy sir! accept the Dharma promulgated by the Tîrthaṅkaras,-a Dharma which you have not acquired before."

While experiencing an acute feeling of disgust towards Saṁsāra on hearing these words of the preceptor, Nayasāra began thinking within himself thus:—

"Ah! What an emotion was produced in my mind on seeing for a moment, the Sādhu Mahārājas, who are averse to seeking their own interest; who are a mine of virtues; who are an ocean of mercy, and who have an equal regard for a king as for a beggar. Such ascetics do not even look at such immoral persons. It is, therefore, always proper for me to act according to their injunction." With this idea uppermost in his mind, Nayasāra resting his head on the ground, and bowing down before the feet of the Guru, said with his eyes full of tears of joy, "O disinterestedly affectionate magnanimous personages! Who are exclusively devoted to rescuing all living creatures! I have now become indifferent to worldly enjoyments; please, therefore, institute Samyaktva in me." Thereupon, knowing his fitness by the practical morality taught by Jineśvaras, and knowing the important good omens present at the time, such as force of energy, the Guru Mahārāja, saying "You should seriously accept Arhanta Dèva as your True God, well-behaved virtuous Sādhus as your Guru, and the Dharma promulgated by the Tîrthaṅkaras as the True Dharma," instituted Samyaktva in

him and said "O worthy man! I have given you Samyaktva which is the basis of Mokṣa. You should always protect it without any transgression such as शंका-Śaṅkā,-Doubt. O worthy man! You are fortunate; that you have acquired Jaina Dharma जैनधर्म,-the Dharma promulgated by the Tîrthaṅkaras-which is like a ship in the ocean of Saṃsāra made formidable by hundreds of miseries. Innumerable persons have banished for ever miseries by the supernatural power of constantly maintaining it. Besides, O worthy man! Do not be ever careless in observing Dharma, on account of the naturally transitory pleasures of this Saṃsāra.

Then, bowing down low before the feet of the Guru Mahārāja, who was like a shelter to persons afraid of worldly existence, Nayasāra said with a heart full of extreme joy "People respectfully do homage to persons who have done an insignificant service to others, what service in return can I do to you who have done such incomparable service to me? Nevertheless, O worshipful men! You become free from your maintenance by mendicancy, and accept wealth, jewels, buildings, and Saṃsāra or else what is the use of giving only that much? My whole life is at your disposal."

On hearing this, the Guru Mahārāja devoid of attachment for his own person, said thus while instructing Nayasara -" O, noble person! You did well that you said so, because a Guru, giving Samyaktva cannot be recompensed by service in return, and by rendering thousands or crores of friendly services during several भव Bhavas, existences. But O worthy man! By your constant diligence in virtuous deeds, you have, in reality, given us everything."

Having thus explained the real essence of the Jaina Dharma, the Guru said "O worthy man! Now permit us to move on." On hearing these words, Nayasāra grieved by the pain of separation, followed the Guru for a long distance, and showing him the right track, returned, and reached his dwelling-place in the forest, meditating on the words of the Guru, thinking of the terrible miseries of this world, and of being adorned with Samyaktva,

After finishing whatever work remained to be done, and having the carts filled with the necessary wood, Nayasāra returned towards his village with all his servants, and reaching it in due course of time, sent all the wood to the king.

16. Hence-forward, Nayasāra began to pass his time in studying Jaina Śāstras every day, in accomplishing faithful attachment towards Sādhus, in thinking about the Nine Principles, such as Jīva, A-jīva etc, in having compassion towards all creatures, in respecting his co-religionists with marks of honour, and in carefully augmenting the dignity of the Jaina Dharma.

All the substances in the universe are frail. This body is prone to decay or death. At the approach of death, Nayasāra, uninterruptedly maintained his Right Belief सम्यग्दर्शन-Samyag-darśana, practised निज्झामणा-Nijjhāmaṇā-atonement for evil deeds done in previous existences, and died while remembering the sacred Panca Paramèṣṭhi Mahā-Mantra पंचपरमेष्ठि महामंत्र i. e. Obeisance to the Five Exalted Ones.

APPENDIX No. 1.

Some events of the life of Nayasāra are exemplary. He was the chief officer of a village, and as a servant of his king, he had gone to the forest principally with the object of having logs of wood cut and prepared for the king's use-a work involving the destruction of animal life; still, on account of his in-born virtues and the best usage of a house-holder, Nayasāra had the fancy of giving food and drink to a mendicant at dinner-time, even in an unfathomable forest. Although it was mid-day and Nayasāra was hungry, still, he was looking around with the idea of nurturing his fancy. **The pious fancies of lucky persons sometimes bear fruit instantly**. Nayasāra meets with such worthy ascetics without the least trouble, in an unfathomable forest and gives them food and drink with a pure heart, full of joy.

Here, a combination of three circumstances happens; Nayasāra, had a mind to give food and drink to the Sādhus, the material to be given is ready and worthy ascetics hade unexpectedly come. It becomes a medium of great profit i. e. Samyaktva to Nayasāra.

After taking his meals, Nayasāra had gone to the place where the Sādhus were resting themselves, he had requested them to join their company for the purpose of showing them the way out of the forest, and he had personally shown them the road to the town. Here, the good virtuous qualities and the purity of the soul of Nayasāra, are put to a severe test. Had it been otherwise, even after giving food and drink materials to the Sādhus, he would not have gone to the Sādhus with a request to show them the way out, but on the contrary, the Sādhus would have been obliged to go to him with such a request or perhaps Nayasāra would not have gone personally but he would have sent one of his servants with them. Notwithstanding that, he thought it to be a personal duty of his, to help them and acted accordingly. The quality oı **विनय** Vinaya,-polite manners,-

remaining concealed in the heart of Nayasāra, becomes thus clearly manifest then. Wise men have deservedly given a prominent place to this virtue. A well-behaved man, acting discreetly, benefits himself at every time, at every place, and at every work, on account of that virtuous quality.

When Nayasāra and the party of Sādhus arrived at the main road to the town, the chief of the party, sitting under a true, explained to him, the essence of the True Religion. On hearing the preaching of the Sādhu, Nayasāra considered himself very fortunate and from that time onwards, he acquired Samyaktva सम्यक्त्व i. e. firm belief in the doctrines and teachings of the Tīrthaṅkaras. The soul of Nayasāra was, in every way, getting purified from the time of the mid-day meal; that purity was greatly enhanced by the preaching of the Sadhu; and it bore fruit in the shape of Samyaktva.

It is said:—

दुर्गतिप्रपतज्जन्तुधारणाद् धर्म उच्यते ।
दान-शील-तपो-भावभेदात् स तु चतुर्विधः ॥ १ ॥

1. Durgatiprapatatjantudhāraṇād dharma ucyatè
Dāna-śīla-tapo-bhāvabhèdāt sa tu caturvidhaḥ

1. That which rescues people from falling into misfortunes is called Dharma. It is of four kinds -1. Dāna दान 2. Śīla शील 3. Tapaḥ तपः and 4. Bhāva भाव.

दुर्गतौ प्रपततः जन्तून् धारयति तद् धर्मः ॥ That which rescues people from falling into a degraded state is called धर्म Dharma-Duty. *Varieties of Dāna.* Dāna दान-Liberality,-the duty of alms-giving-is of five varieties viz. 1. Abhaya Dāna अभय-दान. Giving safety to any living creature. 2. Supātra Dāna सुपात्रदान Giving of food drink, and other articles to worthy ascetics. 3. Anukampā Dāna अनुकंपादान Giving out of compassion. 4. Ucita Dāna उचितदान-Giving of dowries etc. to ones' family-members, and 5. Kīrti Dāna कीर्तिदान is that which is given for the spread of one's

fame But out of these, Abhaya Dāna and Supātra Dāna are the motive elements in the attainment of Liberation. The opportunity of giving Supātra Dāna to worthy ascetics occurs mostly to persons whose deliverance from transmigression is near.

It is said.

तत्र तावद् दानधर्मस्त्रिप्रकारः प्रकीर्तितः ।
ज्ञानदानाऽभयदान-धर्मोपग्रहदानतः ॥

Tatra tāvad dāna-dharmastriprakāraḥ prakīrtitaḥ
Jñāna dāna, Abhaya dāna, Dharmopagraha dānataḥ.

1. There, then, Dāna Dharma is described to be of three kinds:-1. Jñāna Dāna ज्ञानदान 2. Abhaya Dāna अभयदान and 3. Dharmopagraha Dāna धर्मोपग्रहदान .

Jnāna Dāna.

दानं धर्मानभिज्ञेभ्यो वाचना-देशनादिना ।
ज्ञानसाधनदानं च ज्ञानदानमितीरितम् ॥ १ ॥

ज्ञानदानेन जानाति जन्तुः स्वस्य हिताहितम् ।
वेत्ति जीवादितत्त्वानि, विरतिं च समश्नुते ॥ २ ॥

ज्ञानदानादवाप्नोति, केवलज्ञानमुज्ज्वलम् ।
अनुगृह्याऽखिलं लोकं लोकाग्रमधिगच्छति ॥ ३ ॥

1. Dānaṃ dharmānabhijñèbhyo, vācanā-deśanādinā;
Jñānasādhanadānaṃ ca Jñānadānamitīritam.

2. Jñānadānèna jānāti jantuḥ svasya hitāhitam;
Vetti Jīvāditattvāni, viratim ca samaśnutè.

3. Jnānadānādavāpnoti Kèvalajñānamujjvalaṃ;
Anugrihyā'khilaṃ lokaṃ lokāgramadhigacchati.

1. The imparting of knowledge by reading and by teaching and by other means to persons who are ignorant of Dharma, and the giving of the means required, such as books, paper, etc. for imparting knowledge, is described as Jñāna Dāna ज्ञानदान.

2. By the imparting of Kèowledge, a person knows what is suitable and what is not suitable for him; he knows the (nine) principles such as Jīva, A-jīva etc. and he attains freedom from worldly attachments.

3. By the imparting of knowledge, he obtains the brilliant Kèvala Jñāna केवलज्ञान and having done favour to the whole world, he attains Mokṣa.

Abhaya Dāna.

भवत्यभयदानं तु जीवानां वधवर्जनम् ।
मनोवाक्कायैःकरणकरणाऽनुमतैरपि ॥ १ ॥

तत्पर्यायक्षयाद् दुःखोत्पादात् संक्लेशतस्त्रिधा ।
वधस्य वर्जनं तेष्वभयदानं तदुच्यते ॥ २ ॥

ददात्यभयदानं यो दत्तेऽर्थान् सोऽखिलानपि ।
जीविते सति जायेत यत् पुमर्थचतुष्टयी ॥ ३ ॥

जीवितात्परं प्रेयो जन्तोर्जायेत जातुचित् ।
न राज्यं न च साम्राज्यं, देवराज्यं न चोच्चकैः ॥ ४ ॥

इतोऽशुचिस्थस्य कृमेरितः स्वर्गसदो हरेः ।
प्राणापहारप्रभवं द्वयोरपि समं भयम् ॥ ५ ॥

समग्रजगदिष्टायाऽभयदानाय सर्वथा ।
सर्वदाऽप्यप्रमत्तः शनैः प्रवर्तेत ततः सुधीः ॥ ६ ॥

भवेदभयदानेन, जनो जन्मान्तरेषु हि ।
कान्तो दीर्घायुरारोग्य-रूप-लावण्यशक्तिमान् ॥ ७ ॥

1. Bhavatyabhayadānam tu Jīvānām vadhavarjanam;
Mano-vākkāyaiḥ karaṇa kāraṇ ā'numatairapi.

2. Tatparyāyakṣayād duḥkhotpādāt saṅkleśatastriadhā;
Vadhasya varjanaṃ teṣvabhayadānam taducyatè.

3. Dadātyabhayadānam yo datte'rthān so'khilānapi;
Jīvitè sati jāyèta, yat pumartha catuṣṭhayī.

4. Jīvitātparaṃ preyo jantorjāyèta jātucit;
Na rājyam na ca sāmrājyaṃ, dèvarājyam na çoççakaiḥ.

5. Ito'śucisthasya krimèritaḥ svargasado Harèḥ;
Prāṇāpahāraprabhavaṃ dvayorapi samaṃ bhayaṃ.

6. Samagrajagadisṭhayā'bhayadānāya sarvathā;
Sarvadā'pyapramattaḥ śanaiḥ pravartèta tataḥ sudhîḥ.

7. Bhavèdabhayadānèna, jano janmāntarèṣu hi;
Kānto dirghāyurārogya-rūpa-lāvaṇya-śaktimān.

1. Abhaya-dāna is avoidance of the killing of animals, mentally, by speech, bodily, and by doing it oneself, having it done by some other person, or by approbation of the act.

2. Abhaya-dāna consists in avoidance of injury to animals in three ways 1. Avoidance of the destruction of existing life-condition. 2. Avoidance of causing pain, and 3. Avoidance of mental affliction.

3. He, who gives Abhaya dāna gives all useful objects; because, when a man is alive, he obtains the four useful objects viz. Dharma धर्म. 2. Artha अर्थ. 3. Kāma काम and 4. Mokṣa मोक्ष.

4. Because, neither a kingdom, nor a lordship of the whole universe nor the best sovereignty of the celestial abode, can ever be more agreeable to any body, than life itself.

5. Therefore, the fear arising from taking away the life, is similar for a worm living in excreta, as for an Indra residing in the heaven.

6. A man possessing good understanding, should always act carefully in the practice of Abhaya dāna, which is in every way desired by the whole world.

7. By the giving of Abhaya dāna, he becomes beloved, long-lived, healthy, handsome, attractive, and powerful.

अहिंसालक्षणो धर्मो, अधर्मः प्राणिनां वधः ।
तस्माद्धर्माथिनां वत्स ! कर्तव्या प्राणिनां दया ॥८॥

8. A-himsā lakṣaṇo dharmo a-dharmaḥ prāṇinām vadhaḥ;
Tasmāddharmārthiṇām vatsa ! kartavyā prāṇinām dayā.

8. *A-himsā* (non-injury to living beings) is the attribute of religiousness. Therefore, O child! Compassion towards animals should be practised by those who are desirous of religiousness.

सर्वे वेदा न तत्कुर्युः सर्वे यज्ञाश्च भारत ! ।
सर्वे तीर्थाभिषेकाश्च, यत्कुर्यात्प्राणिनां दया ॥ ९ ॥

9. Sarvè Vèdā na tatkuryuḥ sarvè yajnāśca Bhārata!
Sarvè tirthābhiṣèkaśca, yatkuryāt praṇinām daijā.

9. O Bhārata! All the Vèdās and all the Yajnas (sacrifices) and all the ablutions done in sacred places will not do that which Compassion towards animals does.

जीवानां रक्षणं श्रेष्ठं, जीवा जीवितकांक्षिणः ।
तस्मात्समस्तदानाना-मभयदानं प्रशस्यते ॥ १० ॥

10. Jivānām rakṣaṇam śrèṣṭham jivā jivita-kānkṣiṇaḥ;
Tasmātsamasta-dānānā-mabhaya-danam praśasyatè.

10. The protection of living beings is excellent. (All) living creatures are desirous of their own lives. Therefore, out of all dānas (gifts), the gift of life is extolled.

अहिंसा सर्वजीवानां, सर्वज्ञैः परिभाषिता ।
इदं हि मूलं धर्मस्य, शेषस्तस्यास्ति विस्तरः ॥ ११ ॥

11. Ahimsa sarva-jivānām sarvajnaiḥ paribhāṣitā;
Idam hi mūlam dharmasya, śèṣastasyāti vistaraḥ.

11. Non-injury of all living creatures, has been repeatedly praised by the Omniscients. This really is the root-cause (essence) of every Religion. The rest is its detailed description.

अहिंसा सर्वजीवाना-माजन्मापि हि रोच्यते ।
नित्यमात्मनो विषये, तस्मात्ध्येया परेष्वपि ॥ १२ ॥

12. A-himsā sarva-jivānamājanmāpi hi rocyatè;
Nityamātmano viṣayè, tasmātdhyèyā parèṣvapi.

12. Non-injury is decidedly liked by all living creatures

even from their very birth. Therefore, it (non-injury), should always be thought of also in the case of others as concerning one's own self.

अहिंसा प्रथमं प्रोक्ता, यस्मात्सर्वजगत्प्रिया ।
तस्मात्सर्वप्रयत्नेन कर्तव्या सा विचक्षणैः ॥ १३ ॥

13. A-himsā prathamam proktā yasmāt-sarva-jagatpriyā.
Tasmāt-sarva-prayatnèna, kartavya sā vicakṣaṇaiḥ.

13. *A-himsā* (non-injury) has been mentioned first (or given prominence) because, it is pleasing to the entire Universe, Therefore, it should be practised by wisemen with all persevering effort.

अभयं सर्व सत्वेभ्यो यो ददाति दयापरः ।
तस्य देहवियुक्तस्य, भयं नास्ति कुतस्तनः ॥ १४ ॥

14. Abhayam sarva satvèbhyo yo dadāti dayāparaḥ !
Tasya dèhaviyuktasya bhayam nāsti kutastanaḥ.

14. He, who becoming compassionate, gives security of person to all living creatures, has no fear any where even after his death.

मरिष्यामीति यद्दुःखं, पुरुषस्येह जायते ।
शक्यस्तेनानुमानेन, परोऽपि परिरक्षितुम् ॥ १५ ॥

15. Mariṣyāmīti yadduḥkham puruṣasyèha jāyatè;
Śakyastènānumānèna paro'pi parirakṣitum.

15. By the same inference from the agony which is produced to a person in this world, by the idea that "I shall die," it is possible to completely protect others also.

उद्यतं शस्त्रमालोक्य विषादभयविह्वलाः ।
जीवाः कंपंति संत्रस्ता, नास्ति मृत्युसमं भयम् ॥ १६ ॥

16. Udyatam śastramalokya viṣāda-bhaya-vihvalāḥ;
Jīvāḥ kampanti samtrastā, nāsti mrityusamamam bhayam.

16. On seeing the weapon raised up, animals, terrified and

be wildered with afflication and fear,-tremble. Because there is no fear like that of Death.

कंटकेनापि विद्धस्य महती वेदना भवेत् ।
चक्र-कुंता-सि-शक्त्याद्यैश्छिद्यमानस्य किं पुनः ? ॥ १७ ॥

17. Kantakènāpi viddhasya mahatî vèdanā bhavèt;
Cakra-kuntā-si-śaktyadyaiśchidyamānasya kim punaḥ ?

17. When great agony is produced to one who is pricked even by a thorn, then, how much more agony to one who is cut off by a discus, by a spear, by a sword, by a lance, and by other weapons ?

दीयते मार्यमाणस्य कोटिं जीवितमेव वा ।
धनकोटिं न ग्रहणीयात्सर्वो जीवितमिच्छति ॥ १८ ॥

18. Dîyatè māryamāṇasya kotim jîvitamèva vā;
Dhana kotim na grahaṇîyā-tsarvo jîvitamicchati.

18. If ten millions of wealth or only life be given to one who is to be killed, he would not accept ten millions of wealth. All desire for life.

यद् दद्यात्कांचनं मेरुं, कृत्स्नां चापि वसुंधराम् ।
सागरं रत्नपूर्णं वा न च तुल्यमहिंसया ॥ १९ ॥

19. Yad dadyātkāncanaṁ merum, kritsnām cāpi vasundharam;
Sāgaram ratnapūrṇam vā, na ca tulyamahimsayā.

19. If he be given mount mèru of gold and even the entire earth or the ocean full of gems, it is not however equal to ahimsā (non-killing).

अमेध्यमध्ये कीटस्य, सुरेन्द्रस्य सुरालये ।
समाना जीविताकांक्षा तुल्यं मृत्युभयं द्वयोः ॥ २० ॥

20. Amèdhyamadhyè kîṭasya, surendrasya surālayè;
Samānā jîvitākānkṣa, tulyam mritya bhayam dvayoḥ.

20. The desire for life of a worm in the midst of excreta

and of the king of gods in heavenly dwellings is similar. The fear of death of both of them is of like account.

वरमेकस्य सत्वस्य दद्यादभयदक्षिणाम् ।
न तु विप्रसहस्रेभ्यो गोसहस्रमलंकृतम् ॥२१॥

21. Varamèkasya satvasya dadyā-dabhaya dasiṇām;
Na tu viprasahasrèbhyo go-sahasra-malankritam.

21. O Yudhisṭhira! It is better if a promise of a-bhaya (security) be given to only one animal, but not so, if thousands of decorated cows be given to thousands of Brāhmaṇas.

हेमधेनुवरादीनां दातारः सुलभा भुवि ।
दुर्लभः पुरुषेा लेाके यः प्राणिष्वभयप्रदः ॥२२॥

22. Hèma-dhènuvar-ādînām dātaraḥ sulabhā bhuvi;
Durlabhaḥ puruṣo lokè yaḥ prāṇisvabhaya-pradaḥ.

22. In this world, the bestowers of gifts of gold, cows, and of excellent gifts are easily obtainable. But, the person who bestows security of person to animals, is hard to obtain in the Three Worlds.

महतामपि दानानां कालेन क्षीयते फलम् ।
भीताभयप्रदानस्य क्षय एव न विद्यते ॥२३॥

23. Mahatāmapi dānānām kālèna kṣîyatè phalam;
Bhittābhaya pradānasya kṣaya èva na vidyatè.

23. The phalam (reward) of even great gifts, becomes lost in course of time. But there is, indeed, no loss to one who affords security of person to the terror-stricken.

यथा मेऽप्रियेा मृत्युः सर्वेषां प्राणिनां तथा ।
तस्मान्मृत्युभयत्रस्ता-स्त्रातव्याः प्राणिनेा बुधैः ॥२४॥

24. Yathā mè'priyo mrityuḥ sarvèṣām prāṇinām tathā;
Tasmānmrityubhayatrastā-strātavyāḥ prāṇino budhaiḥ.

24. Just as, death is unpleasant to me, in the same way, it

is such with all animals. Therefore, animals terror-stricken by the fear of death, should be protected by wise persons.

सर्वसत्वेषु यद्दान-मेकसत्वे च या दया ।
सर्वदानप्रदानाधि-दयैवैका प्रशस्यते ॥ २५ ॥

25. Sarva-satvèṣu yaddāna-mèka satvè ca yā dayā;
Sarva-dāna-pradānadhi-dayaivaikā praśasyatè.

25. O Yudhiṣṭhira! Out of the two viz. 1. Bestowal of gifts (of gold etc.) to all living beings and 2. Compassion towards one animal, only the compassion towards one animal, is more praised than the bestowal of gifts to all living beings.

यूकामत्कुणदंशादीन् ये जंतुंस्तुदतस्तनुं ।
पुत्रवत्परिरक्षंति ते नराः स्वर्गगामिनः ॥ २६ ॥

26. Ukāmatkūṇa-damśādîn yè jantun-studatastanum;
Putravat-parirakṣanti tè narāḥ svarga-gāminaḥ.

26. Besides O Yudhiṣṭhira! Those persons who protect like their own progeny, lice, bugs, mosquitoes, and other vermin which infest the bodies of animals, out of compassion, enjoy heavenly dwellings.

शुक्र-शोणितसंभूत-ममेध्यं-मांसमुच्यते ।
यस्मादमेध्यसंभूतं तस्माच्छिष्टो विवर्जयेत् ॥ २७ ॥

27. Śukra-śoṇitasambūta-mamèdhyam-māmsamucyatè;
Yasmādamèdhya-sambhūtam, tasmācchiṣṭo vivarjayèt.

27. Also, Yudhiṣṭhira? Flesh being produced from semen and blood, is said to be unclean like foeces. Because, it is produced from excreta, therefore, a wise person should abandon it.

देवानामग्रतः कृत्वा घोरं प्राणिवधं नराः ।
ये भक्षयंति मांसं च ते व्रजंत्यधमां गतिम् ॥ २८ ॥

28. Dèvānāmagrataḥ kritvā ghoram prāṇivadham narāḥ;
Yè bhakṣayanti māṃsam ca tè vrajanyadhamām gatim.

28. Those persons, who, having done horrible slaughter of animals in the presence of deities, eat their flesh, become degraded into a low status in hell.

मांसं पुत्रोपमं मत्वा सर्वमांसानि वर्जयेत् ।
दयादानविशुद्ध्यर्थं ऋषिभिर्वर्जितं पुरा ॥ २९ ॥

29. Māṃsam putropamam matvā sarva-māṃsāni varjayèt;
Dayā-dāna-viśuddhyartham riṣibhi-r-varjitam purā.

29. Having considered flesh as one's own putra (progeny) one should discard flesh of all kinds. And for that same reason, it was abandoned in ancient times by sages, for the purification of their feelings of compassion and of gifts offered to mendicants.

किं जाप-होम-नियमैस्तीर्थस्नानैश्च भारत ! ।
यदि खादंति मांसानि, सर्वमेव निरर्थकम् ॥ ३० ॥

30. Kim jāpa-homa-niyamaistīrthasnānaiśca Bhārata!
Yadi khādanti māṃsāni sarvamèva nirarthakam.

30. O Bhārata! If they eat flesh of various kinds, what is the use of muttering of prayers, of sacrifices, of the practising of religious observances, and of ablutions in holy places? Because, by eating flesh, all this is decidedly rendered useless.

यावंति पशु-रोमाणि पशुगात्रेषु, भारत ! ।
तावद्वर्षसहस्राणि पच्यन्ते पशुघातकाः ॥ ३१ ॥

31. Yāvanti paśu-romāṇi pasugātrèṣu, Bhārata!
Tāvadvarṣasahasrāṇi pacyantè paśughātakāḥ.

31. O Bhārata! The killers of animals are roasted for as many thousand years as there are small hairs on the bodies of animals.

आकाश-गामिनो विप्राः पतिता मांसभक्षणात् ।
विप्राणां पतनं दृष्ट्वा तस्मान्मांसं न भक्षयत् ॥ ३२ ॥

32. Akāśa-gāmino viprāḥ patitā māṁsa-bhakṣaṇāt;
Vipraṇām patanam driṣṭvā tasmānmāṁsam na bhakṣayèt.

32. Brāhmaṇas, who were moving about in the skies, became degraded into a low condition by the eating of flesh. Therefore, on seeing the degradation of the Brāhmaṇas, one should not eat flesh.

Dharmopagraha Dāna.

धर्मोपग्रहदानं तु जायते तत्र पञ्चधा।
दायक-ग्राहक-देय-काल-भाव-विशुद्धत. ॥१॥

तत्र दायकशुद्धं तन्न्याय्यार्थो ज्ञानवान् सुधीः।
निराशंसोऽननुतापी, दायकः प्रददाति यत् ॥२॥

इदं चित्तमिदं वित्तमिदं पात्रं निरन्तरम्।
सञ्जातं यस्य मे सोऽहं कृतार्थोऽस्मीति दायकः ॥३॥

1. Dharmopagrahadānaṃ tu jāyatè tatra pancadhā;
Dāyaka-grāhaka-dèya-kāla-bhāva-viśuddhstaḥ.

2. Tatra dāyaka-śuddham tannyāyyārtho jñānavān sudhīḥ;
Nirāśamso'nanutāpî dāyakaḥ pradadāti yat.

3. Idam cittamidam vittamidam pātraṃ nirantaraṃ;
Sañjātaṃ yasya mè so'ham kritārtho'smîti dāyakaḥ.

1 Dharmopagraha dāna is of five kinds with regard to purity viz. 1. Purity of the giver 2. Purity of the person receiving the dāna 3. Purity of the articles given. 4. Purity with regard to time, and 5. Purity of intention.

2. Dāyaka-śuddham is that dāna in which the giver gives what is acquired by wealth obtained by fair means, the giver is intelligent, wise, devoid of any expectation, and devoid of any regret after giving the thing.

3. The dāyaka is one who always has this in his mind, 'Here is the intention to give, here is the object to be given, here is the person at hand to receive, and I have fulfilled my desires.'

Grāhaka Śuddhi.

सावद्ययेागविरतेा गौरवत्रयवर्जितः ।
त्रिगुप्तः पञ्चसमितो रागद्वेषविनाकृतः ॥ १ ॥

निर्ममेा नगरवसत्यङ्गोपकरणादिषु ।
तथाऽष्टादशशीलाङ्ग सहस्रधरणोध्धुरः ॥ २ ॥

रत्नत्रयधरो धीरः समकाञ्चनलेष्टुकः ।
शुभध्यानद्वयस्थास्नुर्जिताक्षः कुक्षिशम्बलः ॥ ३ ॥

निरन्तरं यथाशक्तिनानाविधतपःपरः ।
संयमं सप्तदशधा धारयन्नविखण्डितम् ॥ ४ ॥

अष्टादशप्रकारं च ब्रह्मचर्यं समाचरन् ।
यत्रेदृग् ग्राहको दानं, तत् स्याद् ग्राहकशुद्धिमत् ॥ ५ ॥

1. Sāvadyayogavirato gauravatrayavarjītaḥ;
Triguptaḥ pancasamito rāgadvèṣavinākritaḥ.

2. Nirmamo nagaravastyaṅgopakaraṇādiṣu;
Tathā'ṣṭādaśaśilāṅga-sarahastradharaṇoddhuraḥ.

3. Ratnatrayadharo dhīraḥ sama-kāñcana-lesṭukaḥ;
Śubhadhyāna dvaya sthānurjitakṣaḥ kukṣiśambalaḥ.

4. Nirantaram yathāśaktināṇāvidhatapaḥparaḥ;
Saṃyamam saptadaśadhā dhārayannavikhaṇḍitaṃ.

5. Asṭhādaśaprakāraṃ ca brahmacaryaṃ samācaran;
Yatrèdruk grāhako dānaṃ tat syād grāhaka-śuddhimat.

1–5. The dāna in which the receiver of the dāna possesses the attributes named below, is pure as regards its receiver. That is to say, he possesses the under-mentioned qualities:–

The receiver of the dāna has desisted from sinful action; he is free from three kinds of Gaurava गौरव Dignity (Rasa Gaurava रसगौरव Riddhi Gaurava ऋद्धिगौरव and Śātā Gaurava

शाता गौरव); he is guarded by three kinds of Gupti गुप्ति, Restraint (Manaḥ Gupti मनःगुप्ति Vacana Gupti वचनगुप्ति Kāya Gupti काय गुप्ति); Samiti समिति Careful conduct-(Irya Samiti इर्या समिति, Carefulness while walking about; Bhāṣā Samiti भाषा समिति Carefulness in Speech; Eṣaṇā Samiti एषणा समिति Carefulness while collecting food & drink; Adāna-bhanḍa nikṣèpaṇā Samiti आदानभंडनिक्षेपणा समिति, Carefulness in taking and placing back of articles, and 5 Pāriṣṭhāpanīka Samiti पारिष्ठापनीका समिति Carefulness in disposing excreta such as urine, foeces, phlegm, &c); he is devoid of Rāga राग Passion, and Dvèṣa द्वेष Malice. He is indifferent towards any residence and city or towards any articles for his personal use; he is bent on preserving the 18000 forms of celibacy, on holding Samyag Cāritra and on steading persons who have become unsteady. He looks with a similar eye on gold and a clod of earth. He remains in the two kinds of Śubha dhyāna शुभध्यान Pure meditation. (Dharma-dhyāna धर्मध्यान Meditation on Dharma, and Śukla-dhyāna शुक्ल ध्यान Concentration on bright objects). He has conquered the passions of all his senses; he is constantly ready in observing penances of different kinds according to his strength. He is observing Saṃyama Dharma संयम धर्म seventeen kinds of Vows of an Ascetic, and he has been acting in accordance to the eighteen rules of celibacy.

Dèya Śuddhi.

देयशुद्धं द्विचत्वारिंशद्दोषरहितं भवेत्।
पानऽशन-खाद्य-स्वाद्य-वस्त्र-संस्तारकादिकम्।

1. Dèya-śuddhaṃ dvicatvārinśaddoṣarahitaṃ bhavèt;
Pāna-aśana-khādya, swādya-vastra-saṃstarakādikaṃ.

1. The purity of the articles to be given, results when the articles of Pāna पान Drink, Aśana अशन Food, Khādya खाद्य Savouries, Svādya स्वाद्य Lickables, Vastra वस्त्र Clothes, and Saṁstāraka संस्तारक-Bedding, are free from forty-two defects

Kāla Śuddha-Bhāva Śuddha.

कालशुद्धं तु यत् किंचित्, काले पात्राय दीयते ।
भावशुद्धं त्वनाशंसं, श्रद्धया यत् प्रदीयते ॥ १ ॥
न देहेन विना धर्मो न देहोऽन्नादिकं विना ।
धर्मोपग्रहदानं तद् विदधीत निरन्तरम् ॥ २ ॥
पात्रेभ्योऽशनपानादि धर्मोपग्रहदानतः ।
करोति तीर्थाव्युच्छित्तिं प्राप्नोति च परं पदम् ॥ ३ ॥

1. Kalaśuddhaṃ tu yat kiṁcit kālè pātrāya diyatè;
Bhāva-śuddhaṃtvènāśamsam, śraddhayā yat pradîyatè.
2. Na dèhèna vinā Dharmo, na dèho'nnādikaṃ vinā;
Dharmopagrahadānam tad vidadhîta nirantaraṃ.
3. Pātrèbhyo'aśanapānādi dharmopagrahadānataḥ;
Karoti tîrthāvyucchittiṃ prāpnotı ca param padaṃ.

1. That which is given to the receiver at the right time, is Kāla-śuddha कालशुद्ध,-Pure with regard to time; that which is given without expectation and with faith is Bhāva-śuddha भावशुद्ध,-Pure with relation to Bhāva भाव Intention.

2. There cannot be any Dharma without a body, and there cannot be any body without food etc. Therefore, Dharmopagraha-dāna should be done un-interruptedly.

3. He who gives food, drink, etc. to worthy ascetics with the object of giving Dharmopagraha-dāna, creates an uninterruption of Tîrth तीर्थ, (an assemblage consisting of Sādhus साधु Monks, Sadhvi साध्वी, Nuns, Srāvakas श्रावक, Laymen and Śrāvikas, श्राविका. Lay-females.) and obtains the seat of Eternal Bliss.

It is said:—

चारित्रं चिनुते धिनोति विनयं ज्ञानं नयत्युन्नतिं
पुष्णाति प्रशमं तपः प्रबलयत्युल्लासयत्यागमम् ।
पुण्यं कंदलयत्यघं दलयति स्वर्गं ददाति क्रमात्
निर्वाण-श्रियमातनोति निहितं पात्रे पवित्रं धनम् ॥ १ ॥

1. Cāritram cinutè, dhinoti vinayaṃ, jñānamnayatyunnatiṃ,
Pusṇāti praśamaṃ, tapaḥ prabalayatyullāsayatyāgamaṃ;

Puṇyaṃ kandalayatyaghaṃ dalayati svargam dadāti kramāt,
Nirvāṇa śriyamātanoti nihitaṃ pātrè pavitraṃ dhanaṃ.

1. The Pavitram Dhanaṃ पवित्रं धनम्,–The pure wealth obtained by fair means,-increases good conduct; gladdens polite manners; augments knowledge; nourishes tranquility; strengthens penance; unsheaths the scriptures; produces Puṇya in profusion; reduces wickedness to pieces; bestows heaven; and gradually augments the wealth of Mokṣa, when it is assigned for suitable worthy persons.

Śīla शील.

सुविसुद्धसीलजुत्तो पावइ कित्तिं जसं च इह लोए।
सव्वजणवल्लह च्चिअ सुहगइ-भागी अ परलोए ॥ १ ॥

1. Suvisuddhasīlajutto pāvai kittim jasaṃ ca iha löè;
Savvajaṇavallaha ccia suhagai-bhāgi a paralöè.

देव-दाणव-गंधव्वा जक्ख-रक्खस-किंनरा।
बंभयारिं नमंसंति दुक्करं जे करंति तं ॥ २ ॥

2. Dèva-dāṇava-gandhavvā, jakkha-rakkhasa-kinnarā;
Bambhayārim namansanti, dukkaraṃ jè karanti tam.

जो देइ कणय-कोडिं अहवा कारेइ कणय-जिण-भवणं।
तस्स न तत्तिअ-पुण्णं जत्तिअ बंभव्वए धरिए ॥ ३ ॥

3. Jo dèi kaṇaya-kodiṃ ahavā kārèi kaṇaya-jinabhavaṇam;
Tassa na tattiapuṇṇam jattia bambhavvaè dhariè.

शीलं नाम नृणां कुलोन्नतिकरं, शीलं परं भूषणं।
शीलं ह्यप्रतिपातिवित्तमनघं, शीलं सुगत्यावहम् ॥

शीलं दुर्गतिनाशनं सुविपुलं, शीलं यशःपावनं।
शीलं निर्वृतिहेतुरेव परमः, शीलं तु कल्पद्रुमः ॥ ४ ॥

4. Śilam nāma nriṇām kulonnatikaraṃ, śilaṃ paraṃ bhūṣaṇaṃ,
Śilaṃ hyapratipāti vittamanaghaṃ, śilaṃ sugatyāvaham;

Śilaṃ durgatināśanaṃ suvipulaṃ, śilam yaśaḥ pāvanaṃ,
Śilaṃ nirvritihèturèva paramaḥ, śilaṃ tu kalpadrumaḥ.

शीलं सर्वगुणौघमस्तकमणिः शीलं विपद्रक्षणं,
शीलं भूषणमुज्ज्वलं मुनि-जनैः सर्वैः समासेवितम् ।

दुर्वाराधिजदुःखवह्निशमने प्रावृत्पयोदोदकम् ,
शीलं सर्वसुखैककारणमतः स्यात्कस्य नो सम्मतम् ? ॥ ५ ॥

5. Śilaṃ sarvaguṇanghamastakamaniḥ śilaṃ vipadrakṣaṇaṃ,
Śilaṃ bhūṣaṇamujjvalaṃ muni–janaiḥ sarvaiḥ samāsèvitam;

Durvārādhijaduḥkhavahniśamanè prāvrit payododakaṃ,
Śilaṃ sarva–sukhaikakāraṇamataḥ, syātksya no sammataṃ ?

ऐश्वरस्य विभूषणं मधुरता, शौर्यस्य वाक्संयमो,
ज्ञानस्योपशमः, श्रुतस्य विनयो, वित्तस्य पात्रेव्ययः ।

अक्रोधस्तपसः, क्षमा प्रभवतो, धर्मस्य निर्वंच्यता;
सर्वेषामपि सर्वकामगणितं शीलं परं भूषणम् ॥ ६ ॥

6. Aiśvarasya vibhuṣaṇaṃ madhuratā śauryasya vāksaṃyamo.
Jñānasyopaśamaḥ, śrutasya vinayo, vittasya pātrèvyayaḥ.

Akrodhastapasaḥ, kṣamā prabhavato, dharmasya nirvancyatā,
Sarvèṣāmapi sarvakāmagaṇitaṃ śilam paraṃ bhūṣaṇam.

नास्त्यहिंसासमो धर्मो, न संतोषसमं व्रतम्
न सत्यसदृशं शौचं, शीलतुल्यं न मण्डनम् ॥ ७ ॥

7. Nāstyahiṃsāsamo dharmo na saṃtoṣasamaṃ vritam;
Na satyasadriśam śaucam śilatulyaṃ na maṇḍanam.

यस्तु स्वदारसंतोषी, विषयेषु विरागवान् ।
गृहस्थोऽपि स्वशीलेन, यतिकल्पः स कल्प्यते ॥ ८ ॥

8. Yastu svadārasaṃtoṣi, viṣayèṣu virāgavān;
Grihastho'pi sva śilèna, yati-kalpaḥ sa kalpyatè.

वर अग्गिम्मि पवेसेा वरं विसुद्धेण कम्मुणा मरणं ।
मा गहिअ-व्वयभंगेा मा जीअं खलिय-सीलस्स ॥९॥

9. Vara aggimmi pavèso varaṃ visuddhèṇa kammuṇā maraṇaṃ;
Mā gahiya-vvaya bhaṅgo mā jīaṃ khaliya-śīlassa.

वरं शृङ्गोत्तुङ्गाद्-गुरुशिखरिणः क्वापि विषमे
पतित्वाऽयं कायः कठिनदृषदन्तर्विदलितः ।
वरं न्यस्तेा हस्तः फणिपतिमुखे तीक्ष्णदशने ।
वरं वह्नौ पातस्तदपि न कृतः शीलविलयः ॥ १० ॥

10. Varaṃ śriṅgottuṅgād guru śikhriṇaḥ kvā'pi viṣamè,
Patitvā'yaṃ kāyaḥ kaṭhina-driśa-dantarvidalitaḥ;

Varaṃ nyasto hastaḥ phaṇipati-mukhè tikṣṇa-daśanè,
Varaṃ vahnau pātastadapi na kritaḥ śīla-vilayaḥ

दत्तस्तेन जगत्यकीर्तिपटहो गोत्रे मषीकूर्चकः
चारित्रस्य जलांजलिर्गुणगणाऽऽरामस्य दावानलः ।
संकेतः सकलाऽऽपदां शिवपुरद्वारे कपाटो दृढः
शीलं येन निजं विलुप्तमखिलत्रैलेाक्यचिन्तामणिः ॥ ११ ॥

11. Dattastèna jagatyakīrtipataho gotrè maṣikūrcakaḥ,
Cāritrasya jalāñjalirguṇagaṇā''rāmasya dāvānalaḥ;

Saṅkètaḥ sakalā'padāṃ śivapuradvārè kapāto driḍhaḥ,
Śīlaṃ yèna nijaṃ viluptamakhilatrailokyacintāmaṇiḥ.

1. One having a pure guiltless moral character acquires fame and renown, and becomes dear to all persons in this world, and he becomes a participator of good existence in after-life.

2. Celestial beings, asuras, divine musicians, demi-gods, evil spirits and ghosts, bow down before the person who practises celibacy; who does what can be done with great effort.

3. He who gives crores of gold coins in charity or gets gold temples of Tīrthaṅkaras prepared, does tot acquire as much Puṇya पुण्य Merit, as a man practising celibacy.

4. Chastity elevates the prosperity of a family; chastity is an excellent ornament; chastity is an indestructible sinless wealth; chastity is the messenger of good existence in future life; chastity completely destroys the evil condition of existence. Chastity purifies fame; chastity is the best cause of Moksaḥ; chastity is also an actual Kalpa Vrikṣa कल्पवृक्ष-the Wishing Tree.

5. Chastity is a precious gem, among all virtues, like the jewel on the head of the serpent; chastity protects from adversity; chastity is a bright ornament enjoyed by all sages. It is like a shower of water from the clouds of the rainy season, pacifying the fire of pain arising from irristible mental affliction; who does not admit that chastity is the only source of all happiness?

6. Sweetness is the ornament of supreme power; restraint of speech is the ornament of valour; peace of mind is the ornament of knowledge; polite manners, of persons versed in sacred literature; expenditure of money for suitable worthy persons is the ornament of wealth; freedom from anger, of Tapaḥ तप: Penance; forbearance is the ornament of the powerful; Final Emancipation, of Dharma; (and) chastity is an excellent ornament calculated to fulfil all the desired objects of all persons.

7. There is no Dharma equal to A-himsā अहिंसा-Desistence from doing injury to living beings; there is no vow equal to contentment; there is no purifying agent like Truth, (and) there is no ornament like Śīla शील chastity.

8. He, who is satisfied with his own wife and is indifferent to sensual enjoyments, is considered nearly like an ascetic, on account of his morality, although he is a house-holder.

9. Better to enter a blazing conflagration of fire; better to die by pure karmas. But, better not to have the breach of an accepted vow; and better not to keep up the life of any one who has transgressed his morality.

10. Better to have this body split by hard millstones after falling down from some rugged tall-peaked top of a high mountain. Better to have the hand placed in the mouth of a gigantic serpent with sharp teeth Better falling into a conflagration of fire But not to have destruction of morality.

11. He, who has destroyed his morality (the precious jewel चिन्तामणि Cintāmaṇi of the whole Three Worlds), has sounded a public proclamation, with a beating of drums, of his infamy; has applied black paint with a brush to his family; he has done farewell for ever to right conduct; has applied extensive fire to the seats of a multitude of good virtues; has given a signal to all misfortunes; and he has applied firm gates on the doors of the town of Mokṣa.

नपुंसकत्वं तिर्यक्त्वं दौर्भाग्यं च भवे भवे ।
भवेन्नराणां स्त्रीणां चान्यकान्तासक्तचेतसाम् ॥

12. Napuṃsakatvaṃ tiryak–tvaṃ daurbhāgyaṃ ca bhavè bhavè;
Bhavènnarāṇāṃ strīṇāṃ cānyakāntāsaktacètasāṃ.

12. The males and females, who have become attached with other's beloved persons, become emasculate, and attain the condition of beasts, and misfortune in every future life.

It is said,

प्राणभूतं चरित्रस्य परब्रह्मैककारणम् ।
समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥ १ ॥

1. Prāṇabhūtaṃ caritrasya Parabrahmaika kāraṇam;
Samācaran brahmacaryam pūjitairapi pūjyatè.

1. Brahmacarya ब्रह्मचर्य Chastity-is the essential life of good conduct and is the only prime cause of Mokṣa. Any one practising chastity is worshipped even by those who are adored i. e. the gods, demi-gods, Indras, and human beings.

Kali Kāla Sarvajña Ācārya-dèva Śrīmān Hèmacandra-ācārya says :—

उर्ध्वरेता भवेत् प्राज्ञः Urdhva-rètā bhavèt prājnaḥ.

He, whose seed-semen remains above, that is to say, who is chaste, and who does not waste his semen in frolicking with females or in vicious habits, becomes prudent.

चिरायुषः सुसंस्थाना दृढसंहनना नराः ।
तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥ २ ॥

2. Cirāyuṣaḥ su-saṃsthānā, dridhasaṁhananā narāḥ;
Tèjasvino mahavîryā bhavèyu-r-brahmacaryataḥ.

2. People become long-lived, well-formed, of robust constitution, glorious, and very powerful, on account of celibacy.

ब्रह्मचर्यं भवेन्मूलं, सर्वेषां ब्रह्मचारिणाम् ।
ब्रह्मचर्यस्य भंगेन व्रताः सर्वे निरर्थकाः ॥ १५ ॥

15. Brahmacaryam bhavènmūlam sarvèṣām brahmacāriṇām;
Brahmacaryasya bhaṅgèna vratāḥ sarvè nirarthakāḥ.

15. O Yudhiṣṭhira! chastity is the foundation of all religious students. With the violation of chastity, all the vows are rendered useless.

ब्रह्मचर्येण शुद्धस्य सर्वभूतहितस्य च ।
पदे पदे यज्ञफलं प्रस्थितस्य युधिष्ठिर! ॥ १६ ॥

16. Brahmacaryèṇa śuddhasya sarva-bhūta-hitasya ca;
Padè padè yajna-phalam prasthitasya Yudhiṣṭhira.

16. O Yudhiṣṭhira! A Brāhmaṇa, who is pure in morals and who is desirous of doing good to all creatures, acquires the recompense of an Yajna at every step.

एकरात्र्युषितस्यापि या गतिर्ब्रह्मचारिणः ।
न स्म क्रतुसहस्रेण, वक्तुं शक्या युधिष्ठिर! ॥ १७ ॥

17. Ekarātryuṣitasyāpi yā gati-r-brahmacāriṇaḥ,
Na sma kratusahasrèṇa vaktum śakyā Yudhiṣṭhira

17. O Yudhiṣṭhira! The condition of one who observes celibacy even for one night, cannot even be compared with that of one doing one thousand sacrifices.

नैष्ठिकं ब्रह्मचर्यं तु ये चरंति सुनिश्चिताः ।
देवानामपि ते पूज्या पवित्रं मंगलं तथा ॥ १८ ॥

18. Naiṣṭikam brahmacaryam tu yè caranti su-niścitāḥ,
Dèvānāmapi tè pūjyā pavitram maṅgalam tathā.

18. Those firmly resolute persons, who observe natural celibacy, are adorable even by gods; because, it is pure and auspicious.

शीलानामुत्तमं शीलं, व्रतानामुत्तमं व्रतम् ।
ध्यानानामुत्तमं ध्यानं, ब्रह्मचर्यं सुरक्षितम् ॥ १९ ॥

19. Śīlānāmuttamam śīlam, vratānāmuttamam vratam;
Dhyānānāmuttamam dhyānum brahmacaryam su-rakṣitam.

19. Well-preserved celibacy is the best of moral virtues, the best of vows, and the best of religious contemplations.

पुत्र-दा-र कुटुंबेषु सक्ता सीदंति जंतवः ।
सरःपंकार्णवे मग्ना, जीर्णवीर्या गजा इव ॥ २० ॥

20. Putra-dāra-kuṭumbèṣu saktā sīdanti jantavaḥ;
Sarah-paṅkāraṇavè magnā, jīrṇa-vīryā gajā iva.

20. Low persons attached to one's own sons, wife, and family-members, become afflicted like elephants-whose strength has become exhausted-drowned in the ocean of mire in a lake.

Tapaḥ तपः Penance

यद्दूरं यद्दुराराध्यं, यच्च दूरे व्यवस्थितम् ।
तत्सर्वं तपसा साध्यं, तपो हि दुरतिक्रमम् ॥ १ ॥

1. Yaddūram yaddurārādhyam, yacca dūrè vyavasthitam;
Tatsarvam tapasā sādhyam, tapo hi duratikramaṃ.

1. Whatever is remote, whatever is defficult to be accomplished, and whatever is situated at a long distance, all that is accomplished by penance; तपः Tapaḥ. Penance is hard to be overcome.

तपः सकललक्ष्मीणां, नियन्त्रणमशृङ्खलम् ।
दुरित-प्रेत-भूतानां, रक्षामन्त्रो निरक्षरः ॥ २ ॥

2. Tapaḥ sakalalakṣmīṇām, niyantraṇamaśriṇkhalam;
Dūrita-preta-bhutānām, rakṣāmantro nirakṣaraḥ.

2. Penance is the unfettered ruler of all kinds of wealth. It is the unwritten protective spell against misfortune, evil spirits, and goblins.

यस्माद्विघ्नपरम्परा विघटते दास्यं सुराःकुर्वते
कामः शाम्यति दाम्यतीन्द्रियगणः कल्याणमुत्सर्पति ।
उन्मीलन्ति महर्द्धयः कलयति ध्वंसं च यत्कर्मणां
स्वाधीनं त्रिदिवं करोति च शिवं श्लाघ्यं तपस्तन्न किम् ॥ ३ ॥

3. Yasmād-vighna-paramparā vighatè, dāsyam surāḥ kurvatè,
Kāmaḥ śāmyati dāmyatīndriyagaṇaḥ kalyāṇamutsarpati;
Unmīlanti maharddhayaḥ kalayati dhvaṁsam ca yatkarmaṇām,
Svādhīnam tridivam karoti ca Śivam ślāghyam tapastanna kim ?

3. Is it not, then, praiseworthy, that penance removes successions of obstacles, makes the gods do servitude (to human beings), calms passion, subdues the group of senses, approaches welfare, displays immense fortunes, causes destruction of Karmans, lays the third (highest) heaven at one's disposal, and acquires Eternal Bliss ?

Bhāva भाव Pure Intention.

तक्कविहूणो विज्जो लक्खणहीणो अ पंडिओ लोए ।
भावविहुणो धम्मो तिन्निवि नूणं हसिज्जंति ॥ १ ॥

1. Takkavihūṇo vijjo lakkhaṇahīṇö a paṇḍiö loè;
Bhāvavihūṇo dhammo tinnivi nūṇam hasijjanti.

17. O Yudhiṣṭhira! The condition of one who observes celibacy even for one night, cannot even be compared with that of one doing one thousand sacrifices.

नैष्ठिकं ब्रह्मचर्यं तु ये चरंति सुनिश्चिताः ।
देवानामपि ते पूज्या पवित्रं मंगलं तथा ॥ १८ ॥

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Tapaḥ तपः Penance

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तत्सर्वं तपसा साध्यं, तपो हि दुरतिक्रमम् ॥ १ ॥

1. Yaddūram yaddurārādhyam, yacca dūrè vyavasthitam;
Tatsarvam tapasā sādhyam, tapo hi duratikramam.

1. Whatever is remote, whatever is defficult to be accomplished, and whatever is situated at a long distance, all that is accomplished by penance; तप: Tapaḥ. Penance is hard to be overcome.

तपः सकललक्ष्मीणां, नियन्त्रणमशृङ्खलम् ।
दुरित-प्रेत-भूतानां, रक्षामन्त्रो निरक्षरः ॥ २ ॥

2. Tapaḥ sakalalakṣmīṇām, niyantraṇamaśrinkhalam;
Dūrita-preta-bhutānām, rakṣāmantro nirakṣaraḥ.

2. Penance is the unfettered ruler of all kinds of wealth. It is the unwritten protective spell against misfortune, evil spirits, and goblins.

यस्माद्विघ्नपरम्परा विघटते दास्यं सुराःकुर्वते
कामः शाम्यति दाम्यतीन्द्रियगणः कल्याणमुत्सर्पति ।
उन्मीलन्ति महर्द्धयः कलयति ध्वंसं च यत्कर्मणां
स्वाधीनं त्रिदिवं करोति च शिवं श्लाघ्यं तपस्तन्न किम् ॥ ३ ॥

3. Yasmād-vighna-paramparā vighatè, dāsyam surāḥ kurvatè,
Kāmaḥ śāmyati dāmyatīndriyagaṇaḥ kalyāṇamutsarpati;
Unmīlanti maharddhayaḥ kalayati dhvaṁsam ca yatkarmaṇām,
Svādhīnam tridivam karoti ca Śivam ślāghyam tapastanna kim ?

3. Is it not, then, praiseworthy, that penance removes successions of obstacles, makes the gods do servitude (to human beings), calms passion, subdues the group of senses, approaches welfare, displays immense fortunes, causes destruction of Karmans, lays the third (highest) heaven at one's disposal, and acquires Eternal Bliss ?

Bhāva भाव Pure Intention.

तक्कविहूणो विज्जो लक्खणहीणो अ पंडिओ लोए ।
भावविहुणो धम्मो तिन्निवि नूणं हसिज्जंति ॥ १ ॥

1. Takkavihūṇo vijjo lakkhaṇahīṇö a paṇḍiö loè;
Bhāvavihūṇo dhammo tinnivi nūṇam hasijjanti.

1. In this world, the three are certainly laughed at, viz-a physician devoid of speculative conjecture, a learned man deprived of auspicious signs, and a dharma without pure sentiment.

थेावंवि अणुट्ठाणं भावविसुद्धं हणेइ कम्ममलं ।
लहुओ वि सहसकिरणो तिमिरनिअम्बं पणासेइ ॥ २ ॥

2. Thovamvi aṇuṭṭhāṇam bhāva-visuddham haṇèi kamma-malam;
Lahuo vi sahasakiraṇo timiraniambam paṇāsèi.

2. Even a little religious ceremony performed with pure intention, destroys the dirt of Karmans. Even a small Sun removes the mass of darkness.

भावेा धर्मस्य हृन्मित्रं, भावः कर्मेन्धनानलः ।
सत्कृत्यान्ने घृतं भावेा, भावो वेत्री शिवश्रियः ॥ ३ ॥

3. Bhāvo dharmasya hrinmitram, bhāvaḥ karmèndhanānalaḥ;
Satkrityānnè ghritam bhavo, bhāvo, vètri Śivaśriyaḥ.

3. Bhava (pure intention) is the affectionate friend of Dharma; bhāva is fire to the fuel of Karmans; bhāva is butter to the delicious food of good actions; and bhāva is the door-keeper to the prosperity of Eternal Bliss.

घनं दत्तं वित्तं जिनवचनमभ्यस्तमखिलं ।
क्रियाकाण्डं चण्डं रचितमवन्नौ सुप्तमसकृत् ।
तपस्तप्तं तीव्रं चरणमपि चीर्णं चिरतरं
न चेच्चित्ते भावस्तुषवपनवत्सर्वमफलम् ॥ ४ ॥

4. Ghanam dattam vittam, Jinavacanamabhyastamakhilam,
Kriyākāṇdam caṇdam racitamavanau suptamasakrit;
Tapastaptam tīvram caraṇamapi cīrṇam cirataram,
Na cècittè bhāvastusavapanvat sarvamaphalam.

4. Although immense wealth has been given away in charity; the entire doctrines of Jineśvaras have been studied; violent ceremonial rites have been performed; have slept very often on the ground; severe austerities have been performed; good

conduct however has been preserved for a long time if there is no भाव Bhāva,-Pure intention at heart,-everything is fruitless like the sowing of chaff.

न काष्ठे विद्यते देवेा, न शिलायां न कर्द्दमे ।
भावेषु विद्यते देवस्तस्माद्भावेा हि कारणम् ॥ ५ ॥

5. Na kāsṭhè vidyatè dèvo, na śilāyām na karddamè;
Bhāvèṣu vidyatè dèvastasmad-bhāvo hi kāraṇam.

5. There is no deity in wood, none in a slab of stone, and none in mud. There is deity in pure intentions; therefore, भाव Bhāva,-Pure intention,-is really the prime cause.

Principal means of Crossing the Ocean of Saṁsāra.

Out of the four principal means of crossing the ocean of Samsāra, viz Dāna दान Śīla शील, Tapa तप, and Bhāva भाव the only rafter left for a house-holder desirous of crossing the ocean of Saṁsāra, is दान Dāna.

One of the chief duties of a house-holder being the maintenance of his family-members and his dependents, he has to take up a number of small or large undertakings, majority of them involving the destruction of animal life, in accordance with the condition of his social life, if not with the object of hoarding money, at least to keep body and soul together.

When the question of livelihood is not urgent, a house-holder with ample resources should carefully avoid falling into the habit of enjoyment of the pleasures of the senses to which he is naturally prone, and which in the long run is disastrous.

A house-holder, surrounded as he is, the whole day and night, by females and other attractive objects of enjoyment of worldly pleasures, cannot possibly remain morally chaste. When even an ascetic practising severe austerities, who has left his wife and family-members for a number of years, and who has nothing with himself to pay for the enjoyment of worldly pleasures, is not liable to remain mentally, vocally, and bodily chaste if he comes in contact with females only for a few days, how

is it possible for a well-nourished house-holder with ample means, to remain sexually chaste when he is surrounded, all the twenty-four hours of the day and night, by females and other objects of enjoyment?

A house-holder who has to work hard for the maintenance of his family under ever-changing conditions of pestilence, famine, wars, and their attendent disasters, with a number of liabilities over his head, cannot naturally think of practising तप Tapa, Penance, and severe austerities.

A house-holder under such circumstances is not expected to have भाव Bhāva,-Pure intentions for the Liberation of his Soul.

Dāna दान being the only rafter left for a house-holder desirous of crossing this ocean of Saṁsāra, it is essential that it should be developed to a high degree.

दानः मोहत्यागः Dānaḥ Mohatyāgaḥ. Dánaḥ (Giving away) implies freedom from infatuation. As long as, I am in possession of any object that is dear to me I am always careful to keep it with me, and studiously avoid losing it. But, as soon as, I give it away to any one else, I become free from the infatuation I had for it, saying "It is mine." The sense of ममत्व Mamatva, Attachment for the object as "mine", disappears.

Indeed, Dāna Dharma दान धर्म-The Noble Virtue of giving away of food and drink-materials, other necessaries of life, gifts etc. to needy persons, is a very valuable quality of the Soul. All the Tîrthaṅkaras and other saintly persons, who, rising higher spiritually attained Kèvala Jñāna and Final Emancipation, have always practised the noble virtue of दानधर्म Dāna Dharma the duty of alms-giving, during their house-holder life.

During the time of Tîrthaṅkara Bhagavān Śrî Riśabha-dèva and thereafter, people were of strong constitution, tall, well-balanced, and with great endurance; they were therefore able to observe celibacy of long duration, and practise severe austerities.

Later on, during the present Avasarpini era, with the decadence of bodily constitution, the rules of celibacy became gradually lax, and people were not able to practise severe austeries. Hence, the time-limit of practising austerities continuously at a time, which was of one year's duration during the time of Tîrthankara Bhagavān Śrî Risabha-dèva, was reduced to six months' time during the time of Śramaṇa Bhagavān Śrî Mahāvīra Swāmī, the last Tîrthankara of the present series of twenty-four Tîrthankaras.

There resulted a retrenchment with respect to Śīla शील, Tapa तप, and Bhāva भाव. But there was no retrenchment in case of Dāna दान.

Śramaṇa Bhagavān Mahāvīra Swāmī gave the same amount of gold coins for two प्रहरs Praharas,—a period of about six hours-daily, during one year previous to his दीक्षा Dîkṣā, known as संवत्सरिकदान Saṃvatsarika Dāna viz 3888 million gold-coins during one year, the same amount of gold-coins that was given away as दान Dāna by Tîrthankara Bhagavān Śrî Riṣabha-dèva at the time of his Dîkṣā.

Only lucky persons possess a combination of 1. A keen desire to give 2. Wealth acquired by fair means, and 3. A rare opportunity of meeting with worthy ascetics to whom food, drink etc may be given.

Nayasāra possessed the three invaluable attributes of a householder.

Happy are the Noble Souls who have the rare opportunity of meeting with such esteemable combinations.

Chapter V.

The Second Previous Bhava.

17. After death, the Soul of Nayasāra, who had acquired Samyaktva from the Guru Mahāraja, was born during the second Bhava as a celestial being in Saudharma Dèva-loka सौधर्म देवलोक and was transformed into a perfect being within an Antar-Muhūrta अन्तर्मुहूर्त समय (i. e. one samaya less than two Ghatiks बे घडी or one Mūhurta i. e. 48 minutes) with an agė-limit of one Palyopama. As soon as he was born in the Upapāta Śayyā उपपात शय्या,-the celestial bed,-the servant-gods began to utter Jaya Jaya Nandā! Jaya Jaya Bhaddā! जय जय नंदा! जयजय भद्दा! Victory to the Prospersous! Victory to the Worthy person! and did their appropriate work. The Dèva, then, began to pass his time sportively, getting himself engrossed in enjoyments, while amusing himself at various pleasure-grounds with charming divine young females adorned with wreaths of pearles hanging on their breasts, with faces resembling blue-lotuses adorned with leaflike marks of various shapes painted on their pure white cheeks, with handsome gold bracelets on their hands; and he began to celebrate Aṭṭhāi Mahotsava अट्ठाइ महोत्सव-a festival lasting for eight days,-full of extreme joy, on Nandīśvara (नंदीश्वर) and other continents on the five auspicious occa-sions like descent from heaven, birth, dīkṣā etc. of Tīrthankaras, leaving aside all his amusing sports; and thinking thus within himself, "These are like ships to a vowless individual like myself, for crossing the ocean of the worldly existence, like nectar to those who are distressed by three kinds of miseries, and like the Cintāmaṇi चिन्तामणि-the precious jewel-in supplying what-so-ever is desired," he went daily for worshipping the temples of the Siddhas on Himvanta and other very high mountains, riding on divine chariots, and he began to carefully hear the Preaching of the Dharma causing aversion to the world, from the lotus-like lips of the Tīrthankara Bhagavāna moving about from place to place, and he began to worship mentally, by speech, and bodily, Sādhus who had become emaciated by practising severe austerities and other valuable virtues.

In this way, he lived as a celestial being for one Palyopam.

APPENDIX No. 2.

देव्स Dèvas (Celestial Beings).

Celestial beings present a number of characteristics which are not met with in human beings.

The chief characteristics of celestial beings are.—

1. Celestial beings are extremely beautiful, charming, and sportive. Their bodies are वैक्रियक Vaikriyaka- Subject to modifications at will,-lustrous, healthy, well-developed, and perfectly symmetrical. They do not perspire. Their eyes are always steady; they do not twitch.

2. Celestial beings are always young and sportive during their divine existence. They never suffer from infirmities of old age, and are therefore described as अजर Ajara, Not aging; ever young. They are not obliged to undergo various births and deaths during their existence of kotā-koti years, and hence they are styled अमर Amara, Immortal.

3. Celestial beings are born by उपपात Upapāta, Spontaneous rise in the उपपातशय्या Upapāta Śayyā, the bed covered with a divine cloth in their respective abodes and Vimānas, from which celestial beings take spontaneous rise. Within an period of twenty-four minutes soon after their birth, they attain youth and become perfectly matured. They are, then, given an invigorating bath by attending gods and goddesses, and dressed with costly garments and precious ornaments in the आभूषण सभा Abhūṣaṇa Sabhā,- the Dressing and Ornament Hall-and they soon begin to indulge in the various divine amusements accompanied by musical instruments and dramatic performances by numerous celestial musicians and players in their various dancing-halls and pleasure-gardens. They become so deeply engrossed in the enjoyment of these

divine pleasures that they do not even know how quickly thousands of years pass away.

4. Celestial beings do not desire to visit human habitations. Because,

   (a) They do not like to leave off abruptly the pleasure of witnessing dramatic performances, and various celestial amusements in which they are deeply engrossed, before the amusements have ended. These dramatic performancies. and celestial amusements continue for thousands of years at a time.

   (b) They do not like the foul odour emanating from dead bodies, urine, and foeces, and from decaying matter around human habitations, which spreads in all directions for a distance of four to five hundred yojanas.

5. Celestial beings visit human habitations 1. On the auspicious occassions of Birth, Dīksā, Kèvala Jñāna, Mokṣa etc. of Tīrthaṅkaras. 2. In consequence of supernatural powers of severe austerities performed by a great sage, 3. Out of affection for a beloved person during previous life, and 4. Out of jealousy for a magnanimous person with the object of trying his personal endurance.

6. When the celestial beings visit human habitations, their feet do not touch the ground. They stand about four inches above the surface of the ground.

7. The flower-garlands on the necks of celestial beings do not wither away even after thousands of years.

8. The highest period of existence for a human being ranges from one hundred to one hundred and twenty-five years, or at the most one hundred and fifty years. While the minimum period of existence as a celestial being is ten thousand years and the maximum time-limit of existence as a celestial being, is thirty-three sāgaropams.

Classification of Celestial Beings.

18. There are four classes of celestial beings viz भुवनपति Bhuvanapati, Residential. 2. व्यन्तर Vyantara, Peripatetic. 3. ज्योतिष्क् Jyotiṣk, Stellar, and 4. वैमानिक Vaimānika, Born in a celestial car.

भुवनपति Bhuvan-pati, Residential celestial beings are of	10	kinds.
व्यन्तर Vyantara, Peripatetic	8	,,
ज्योतिष्क् Jyotiṣk, Stellar.	5	,,
वैमानिक Vaimānika, Heavenly.	12	,,

भुवनपति Bhuvana-pati (Residential Celestial Beings.)

The ten kinds of भुवनपति Bhuvana-pati gods are the following:—

1. असुरकुमार Asura Kumāra.
2. नागकुमर Nāga Kumāra.
3. सुवर्णकुमार Suvarṇa Kumāra.
4. विद्युत्कुमार Vidyut Kumāra.
5. अग्निकुमार Agni Kumāra.
6. द्वीपकुमार Dvîpa Kumāra.
7. उद्धिकुमार Udadhi Kumāra.
8. दिशिकुमार Diśi Kumāra.
9. वायुकुमार Vāyu Kumāra.
10. स्तनितकुमार Stanit Kumāra.

These ten kinds of Bhuvana-pati gods are always young and sportive, and hence they are called कुमार Kumāra.

The colour of the body of Bhuvana-pati gods is:—

1. Asura Kumāra	Dark
2. Nāga Kumāra	White
3. Suvarṇa Kumāra	Golden Yellow
4. Vidyut Kumāra	Red
5. Agni Kumāra	Red
6. Dvîpa Kumāra	Red

7.	Udadhi Kumāra	White
8.	Diśi Kumāra	Goldeu-yellow
9.	Vāyu Kumāra	Dark-blue-
10.	Stanit Kumāra	Golden yellow

The colour of garments of the Bhuvana-pati gods is.—

1.	Asura Kumāra	Red
2.	Nāga Kumāra	Dark-blue
3.	Suvarṇa Kumāra	White
4.	Vidyut Kumāra	Dark-blue
5.	Agni Kumāra	Dark-blue
6.	Dvîpa Kumāra	Dark-blue
7.	Udadhi Kumāra	Dark-blue
8.	Diśi Kumāra	White
9.	Vāyu Kumāra	Sky-colour
10.	Stanit Kumāra	White

The distinguishing sign for recognizing the species of Bhuvana-pati gods, is the presence of the following mark in their diadems and other ornaments-viz.

Kind of Bhuvana-pati gods.	Presence of signs on diadems and ornaments
1. Asura Kumāra	Cūḍamaṇi-Ratna-crest jewel.
2. Nāga Kumāra	Serpent
3. Suvarṇa Kumāra	Garuda-the King of Serpents
4. Vidyut Kumāra	Thunder-bolt
5. Agni Kumāra	Kalaśa
6. Dvîpa Kumāra	Lion
7. Udadhi Kumāra	Horse
8. Diśi Kumāra	Elephant
9. Vāyu Kumāra	Alligator
10. Stanit Kumāra	Hemispherical bowl.

The colour of the body, the colour of garments and the distinguishing mark on the diadems and other ornaments of Bhuvana-pati gods are given in the following Table:—

Table.

Kinds of Bhuvana-pati gods	Colour of Body	Colour of Garments.	Mark on diadems etc.
Asura Kumāra	Dark-blue	Red	Cūdāmaṇi Ratna
Nāga Kumāra	White	Dark-blue	Serpent
Suvarṇa Kumāra	White	White	Garuḍa
Vidyut Kumāra	Red	Dark-blue	Thunder-bolt
Agni Kumāra	Red	Dark-blue	Kalaśa
Dvîpa Kumāra	Red	Dark-blue	Lion
Udadhi Kumāra	White	Dark-blue	Horse
Diśi Kumāra	Golden yellow	White	Elephant
Vāyu Kumāra	Dark-blue	Evening twilight	Alligator
Stanit Kumāra	Golden yellow	White	Hemispherical bowl

Abodes of Bhuvana-pati Celestial Beings.

The abodes of Bhuvana-pati celestial beings are located in an area of 178000 yojanas after leaving off an area of one thousand yojanas above and one thousand yojanas below from the aggregate area of 180000 yojanas, which forms the stratum of रत्नप्रभा Ratna Prabhā earth. They are arranged in rows in the North and South, forming उत्तरश्रेणी Uttara-śrèṇî, Northern Row and दक्षिणश्रेणी Dakṣiṇa-śrèṇī, Southern Row.

The number of abodes in the two rows is as follows:—

	Number of abodes. in Northern Row	Number of abodes in Southern Row.
Asura Kumāra	3000000	3400000
Nāga Kumāra	4000000	4400000
Suvarṇa Kumāra	3400000	3800000
Vidyut Kumāra	3600000	4000000
Agni Kumāra	3600000	4000000
Dvîpa Kumāra	3600000	4000000
Udadhi Kumāra	3600000	4000000
Diśi Kumāra	3600000	4000000
Vāyu Kumāra	4600000	5000000
Stanit Kumāra	3600000	4000000
	36600000	40600000
	Total 77200000 (of both Rows)	

Indras of Bhuvana-pati gods

19. There are two Indras-one for the Northern Row and one for the Southern Row-for each of the ten kinds of Bhuvana--pati gods. Twenty Indras for the whole group. They are:—

	Southern Row.	Northern Row.
Asura Kumāra	चमरेन्द्र Camarèndra	बलीन्द्र Balîndra
Nāga Kumāra	धरणेन्द्र Dharaṇèndra	भूतानेन्द्र Bhūtānèndra
Suvarṇa Kumāra	वेणुदेवेन्द्र Vèṇudèvèndra	वेणुदालिन्द्र Vèṇudālindra
Vidyut Kumāra	हरिकान्तेन्द्र Harikāntè-dra	हरिसहेन्द्र Harisahèndra
Agni Kumāra	अग्निशिखेन्द्र Agniśikhè-ndra	अग्निमानवेन्द्र Agnimānavè-ndra
Dvîpa Kumāra	पूर्णेन्द्र Purṇèndra	विशिष्टेन्द्र Viśiṣṭhèndra
Udadhi Kumāra	जलकंतेन्द्र Jalakantèndra	जलप्रभेन्द्र Jalaprabhèndra
Diśi Kumāra	अमितगतीन्द्र Amitagatî ndra	अमितवाहनेन्द्र Amitavāha nèndra
Vāyu Kumāra	वेलंबेन्द्र Vèlambèndra	प्रभजनेन्द्र Prabhaja-nèndra
Stanit Kumāra	घोषेन्द्र Ghoṣèndra	महाघोषेन्द्र Mahā-ghoṣèndra

अग्रमहिषी Agra-mahisi, Chief consorts of Indras.

चमरेन्द्र Camarèndra and बलीन्द्र Balîndra, the two Indras of the Asura Kumāra group, have each of them, five अग्रमहिषीs Agra-mahiṣî, chief consorts, the rest have six each.

आयुः Āyuḥ, (Allotted term of life) of Bhuvana-pati gods.

The minimum and maximum आयुः Ayuḥ, Allotted term of life, of the Indras, their consorts, ordinary gods, and goddesses is given in the following Table.

TABLE.

Kinds of gods	Minimum term of life.	Maximum term of life.
चमरेन्द्र Camarèndra (Indra of Southern Region)		One Sāgaropam.
बलीन्द्र Balîndra (Indra of Northern Region.)		Something more than one Sāgaropam
Remaining nine Indras of Southern Region.	The minimum term of life of these gods and of goddesses is 10000 years	1½ Palyopama.
Remaining nine Indras of Northern Region.		Something less than two Palyopamas.
अग्रमहिषी Agra-mahiṣî The chief consorts of Camarèndra.		3½ Palyopamas
अग्रमहिषी Agra-mahiṣî The chief consorts of Balîndra.		1½ Palyopamas
Other goddesses.		3½ Palyopamas

व्यंतर Vyantara, Peripatetic Celestial Beings

The Vyantara celestial beings are of the under-mentioned eight kinds viz —

1. पिशाच Piśāca

2. भूत Bhūta
3. यक्ष Yakṣa
4. राक्षस Rākṣasa
5. किन्नर Kinnara
6. किंपुरुष Kimpuruṣa
7. महोरग Mahoraga
8. गंधर्व Gandharva.

1. पिशाच Piśāca-celestial beings are handsome, charming and powerful. They are of the under-mentioned fifteen varieties-1. कुष्मांड Kuṣamāṇḍa 2. पटक Paṭaka 3. जोष Joṣa 4. आन्हिक Anhika 5. काल Kāla 6. महाकाल Mahākāla 7. चोक्ष Cokṣa 8. अचोक्ष Acokṣa 9. तालपिशाच Tala-piśāca 10. मुखरपिशाच Mukhara-piśāca 11. अधस्तारक Adhas-tāraka 12. देह Dèha 13. महादेह Mahā-dèha 14. तूदश्नीक Tūdaśnīka and 15. वनपिशाच Vana-piśāca.

भूत Bhūta-gods are beautiful, with lovely faces. They besmear their bodies with pastes of various kinds. Bhūta-gods are of nine varieties. They are 1. स्वरूप Svarūpa 2. प्रतिरूप Prati-rūpa 3. अतिरूप Ati-rūpa 4. भूतोत्तम Bhūtottama 5. स्कंदिक Skandika 6. महास्कंदिक Mahā-skandika 7. महावेग Mahā-vèga 8. प्रतिछत्रा Prati-chatrā and 9. आकाशगा Ākāśagā.

यक्ष Yakṣa-gods are deep-thinking and attractive, with their bodies of well-proportioned measure and weight. The palms of their hands, soles of their feet, their nails, palate, tongue, and lips are red. They put on precious diadems on their heads and brilliant ornaments on different parts of their bodies. The Yakṣas are of the following thirteen varieties viz. 1. पूर्णभद्र Pūrṇabhadra, 2. माणिभद्र Māṇi-bhadra 3. श्वेतभद्र Śvèta-bhadra 4 हरिभद्र Hari-bhadra 5. सुमनोभद्र Sumano-bhadra 6. व्यतिपातभद्र Vyatipāta-bhadra 7. सुभद्र Su-bhadra 8. सर्वतोभद्र Sarvato-bhadra 9. मनुष्ययक्ष Manuṣya-yakṣa 10. धनाधिप Dhanādhipa 11. धनाहार Dhanāhāra 12. रूपयक्ष Rūpayakṣa and 13. यक्षोत्तम Yakṣottama.

राक्षस Rākṣasa-gods are fear-inspiring, formidable, and cruel with long red lips. They put on bright terrifying ornaments, and besmear their bodies with a variety of foul-smelling pastes. They

are of the following seven varieties. viz 1. भीम Bhîma 2. महाभीम Mahā-bhîma 3. विघ्न Vighna 4. विनायक Vināyaka 5. जलराक्षस Jala-rakṣasa 6. यक्षराक्षस Yakṣa-rākṣasa, and 7. ब्रह्मराक्षस Brahma-rākṣasa.

किन्नर Kinnara-gods are calm with handsome faces. They put on valuable diadems on their heads. They are of the following ten varieties viz 1. किन्नर Kinnara 2. किंपुरुष Kim-puruṣa 3. किंपुरुषोत्तम Kim-puruṣottama 4. हृदयगम Hṛidayam-gama. 5. रूपशालिन् Rūpa-śālin 6. अनिंदित Anindita 7. किन्नरोत्तम Kim-narottama 8. मनोरम Manorama 9. रतिप्रिय Rati-priya, and 10. रतिश्रेष्ठ Rati-śreṣṭha.

किंपुरुष Kim-puruṣa-gods have handsome arms and legs. They have beautiful faces and they wear various ornaments on their bodies. They are of the following ten varieties-viz 1. पुरुष Puruṣa 2. सत्पुरुष Sat-puruṣa 3. महापुरुष Mahā-puruṣa 4. पुरुषवल्लभ Puruṣa-vallabha 5. पुरुषोत्तम Puruṣottama 6. अतिपुरुष Ati-puruṣa 7. महादेव Mahādèva 8. मरुत् Marut 9. मेरुप्रभ Mèru-prabha, and 10. यशस्वंत Yaśasvanta.

महोरग Mahoraga-gods are very impetuous, with lovely faces. Their bodies are large with well-developed extensive shoulder and neck. They put on ornaments of various designs on their bodies. They are of the following ten varieties viz-1. भुजंग Bhujanga 2. भोगशालिन् Bhoga-śālin 3. महाकाय Mahā-kāya 4. अतिकाय Ati-kāya 5. स्कंधशालिन् Skandha-śākhin 6. मनोरम Manorama 7. महावेग Mahāvèga 8. महेश्वक्ष Mahèśvakṣa 9. मेरुकांत Mèrukānta, and 10. भास्वंत Bhāsvanta.

गंधर्व Gandharva-gods have handsome appearance, lovely faces and sweet speech. They wear diadems on their heads and neck-laces on their necks. They are of the following twelve varieties viz 1. हाहा Hāhā, 2. हूहू Hūhū 3. तुंबरु Tumbaru, 4. नारद Nārada 5. ऋषिवादक Riṣi-vādaka 6. भूतवादक Bhūta-vādaka 7. कादंब Kādamba 8. महाकादंब Mahā-kādamba 9. रैवत Raivata 10. विश्वावसु Viśvāvasu 11. गीतरति Gīta-rati and 12. गीतयश Gīta-yaśa.

	1. Piśāca.	2. Bhūta.	3. Yakṣa.	4. Rākṣasa.
1	Kuṣmāṇḍa	Svarūpa	Pūrṇa-bhadra	Bhīma
2	Pataka	Prati-rūpa	Māṇi-bhadra	Mahā-bhīma
3	Joṣa	Ati-rūpa	Śvèta-bhadra	Vighna
4	Anhika	Bhūtottama	Hari-bhadra	Vināyaka
5	Kāla	Skandîka	Sumano-bhadra	Jala-rāksasa
6	Mahākāla	Mahā-skandika	Vyatipāta-bhadra	Yakṣa-rākṣasa
7	Coksa	Mahā-vèga	Su-bhadra	Bramha-rākṣasa
8	A-coksa	Pratichatrā	Sarvato-bhadra	
9	Tāla-piśāca	Akāśagā	Manusya-yakṣa	
10	Mukhara-piśāca		Dhanādhipa	
11	Adhastāraka		Dhanāhāra	
12	Dèha		Rūpa-yakṣa	
13	Mahā-dèha		Yaksottama	
14	Tudaśnika			
15	Vana-piśāca			

	5. Kinnara	6. Kim-puruṣa	7. Mahoraga	8. Gandharva
1	Kinnara	Puruṣa	Bhujaṅga	Hàhā
2	Kimpuruṣa	Sat-puruṣa	Bhogasālin	Hūhū
3	Kimpuruṣottama	Mahā-puruṣa	Mahā-kāya	Tumbaru
4	Hridayamgama	Puruṣa vriṣabha	Ati-kāya	Nārada
5	Rūpaśālin	Puruṣottama	Skandha-śāikhin	Rusi vādaka
6	Anindita	Ati-puruṣa	Manorama	Bhūta vādaka
7	Kim-narottama	Mahādèva	Mahāvèga	Kādamba
8	Manorama	Marut	Mahèśvakṣa	Mahā-kādamba
9	Rati-priya	Mèruprabha	Mèrukānta	Raivata
10	Rati-śreṣṭha	Yaśasvanta	Bhāsvanta	Viśvāvasu
11				Gîta-rati
12				Gîta-yaśa

Colour of Bodies of Vyantara Celestial Beings.

The colour of bodies of Vyantara celestial beings is as follows :—

		—Colour of Body—
1.	Piśāca	Dark
2.	Bhūta	Dark
3.	Yakṣa	Dark
4.	Rākṣasa	White
5.	Kinnara	Dark-blue
6.	Kimpuruṣa	White
7.	Mahoraga	Dark
8.	Gandharva	Dark

The individual Vyantara celestial beings have the under-mentioned distinguishing marks on their banners.

		—Marks on Banners—
1.	Piśāca	A Kadamba Tree
2.	Bhūta	Sulasa Tree
3.	Yakṣa	Banyana Tree
4.	Rākṣasa	A club-shaped utensil used by ascetics resembling the foot of a bedstead.
5.	Kinnara	Aśoka Tree
6.	Kimpuruṣa	Michelia Champaca
7.	Mahoraga	The Betel Plant
8.	Gandharva	The long bottle-gourd

— The Vyantra dèvas have the following sixteen Indras:—

Kinds of gods.	For Southern Division	For Northern Division
1. Piśāca	Kālèndra	Mahā-kālèndra
2. Bhūta	Svarāpèndra	Prati-rūpèndra
3. Yakṣa	Pūrṇabhadra	Māni-bhadra
4. Rākṣasa	Bhimèndra	Mahā-bhimèndra
5. Kinnara	Kim-narèndra	Kim-puruṣèndra
6. Kim-puruṣa	Sat-puruṣèndra	Mahā-puruṣèndra
7. Mahoraga	Ati-kāyèndra	Mahā-kāyèndra
8. Gandharva	Gīta-ratindra	Gīta-yaśèndra

Dwelling Places for Vyantara Dèvas.

The dwelling-places for Vyantara gods are located in the intervening space of eight hundred yojanas remaining after leaving off a space of two hundred yojanas-one hundred yojanas above and one hundred yojanas below-from one thousand yojanas of Ratna Prabhā Earth left above.

They are arranged in the shape of numerous towns. Some of the dwelling-places in these towns are round on the external surface and square-shaped in the interior. On the low level, they resemble the pericarp of a lotus.

While diligently engaged in delightfully and happily enjoying the divine singing and dramatic performances of young celestial dàmsels accompanied by the constant playing of musical instruments and beating of drums, the Vyantara gods do not realize how easily thousands of years pass away in merriment.

Vāṇa-vyantara Celestial Beings.

Besides these, there is a species of Vyantara dèvas, known as Vāṇa-vyantara, which includes the under-mentioned varieties:—

1. अणपन्नी Aṇapannî
2. पणपन्नी Paṇapannî
3. ऋषिवादी Risivādî
4. भूतवादी Bhūtavādî
5. कंदित Kandita
6. महाकंदीत Mahākandita
7. कोहंडिक Kohandika
8. पतंग Pataṅga.

Dwelling Places for Vāṇa-vyantara Dèvas.

The dwelling-places for Vāṇa-vyantara gods are located in the intervening space of eighty yojanas remaining after leaving off a space of twenty yojanas-ten yojanas of Ratna Prabhā Earth left above.

The following are the sixteen Indras of Vāṇa-vyantara gods:—

1. Sannihitèndra
2. Sāmānèndra
3. Dhātā Indra
4. Vidhātā Indra
5. Risi Indra
6. Risi Pālèndra
7. Iśvarèndra
8. Mahèśvarèndra
9. Suvratèndra
10. Viśalèndra
11. Hāsyèndra
12. Hāsya-rati Indra
13. Śvèta Indra
14. Mahāśvèta Indra
15. Patanga Indra
16. Patanga pati Indra.

The under-mentioned Table gives the minimum and maximum age-limits of Vyantra and Vāṇa-Vyantara gods and goddesses and their Indras and Indrāṇis:—

TABLE

Kinds of gods.	Minimum Age limit.	Maximum Age-limit
1. Vyantara and Vāṇa-vyantara gods	10000 Years	1 Palyopama
2. Vyantara and Vāṇa-vyantara goddesses	10000 Years	Palyopama
3. Indras	10000 Years	Palyopama
4. Indrāṇis	10000 Years	½ Palyopama.

ज्योतिष्क Jyotiṣka, Stellar Heavently Bodies.

20. The clhsses of ज्योतिष्क Jyotiṣk, Stellar heavenly bodies are:-

1. सूर्य Sūrya, the Sun
2. चन्द्र Candra, the Moon
3. ग्रह Graha, the Planets.
4. नक्षत्र Nakṣatra, the Constellations
5. प्रकीर्णक तारकाः Prakīrṇaka Tārakāḥ, Scattered stars.

The ज्योतिष्क् Jyotisk, Stellar heavenly bodies are located in the upper portion of one hundred and ten yojanas of तिर्यक् लोक Tiryac Loka, the Middle World, which forms an intervening space of eighteen hundred yojanas-namely-nine hundred yojanas above the मध्यरुचक प्रदेश Madhya Rucaka Pradèśa, the central Rucaka space in the middle of Mount Mèru (whence the directions commence) and nine hundred yojanas below it.

They are arranged in the following order —

The stellars begin at a height of 790 yojanas from the level of the earth on which we live. The lowest are the **Stars.** Ten yojanas above them are the **Suns.** Eighty yojanas above the suns are the **Moons.** Four yojanas above the moons, are the Nakṣatras (Constellations). Four yojanas above the Nakṣatras is the Planet बुद्ध Buddha (Mercury). Three yojanas above it, is the Planet Śukra शुक्र (Venus). Three yojanas above the Planet Śukra is the Planet Brihaspati बृहस्पति Jupiter. Three yojanas above it is the Planet Maṅgala मंगल or Aṅgāraka अंगारक Planet Mars, and three yojanas above all of them is the Planet Śaniścara शनिश्चर the Planet Satura.

Thus included in a space of one hundred and ten yojanas, upto 900 yojanas from the level of the earth upwards are found the stellar classes of celestial bodies. The yojana to be calculated here is of 2000 kosas.

Some of these heavenly bodies are चर Cara, Moving round Mount Mèru, and some of them are स्थिर Sthira, Immovable. The stellar bodies within the Manuṣya kṣètra (human regions) are moving, while those outside it are immovable.

Detailed descriptions of the various forms of movements of these heavenly bodies and of the distances of their orbits from the central Rucaka Pradeśa, are given in सूर्यप्रज्ञप्ति Sūryaprajñapti चन्द्रप्रज्ञप्ति Candraprajnapti, and other works of a kindred nature.

Of Sūryaprajñapti, the fifth Upāṅga, Dr. Weber writes:—
"In it, we find the most remarkable statements concerning the Astronomy of the Jainas arranged in a systematic form of presentation.

It is an open question whether Greek influence made itself felt in this rectification; at any rate, we have to deal with an indigenous style of Indian Astronomy antecedent to the authoritative and preponderating influence of the Hellenes."

This fact of the Sūryaprajñapti being a unique specimen of "an indigenous style of Indian Astronomy," even prior to the days of Greek influence in the East, is believed in by other learned scholars such as Dr. Hermann Jacobi, Leumann, Thibaut etc. also, and its importance in the light of Jaina history is self-evident."

वैमानिक Vaimānika Celestial Beings.

21. There are two kinds of Vaimānika celestial beings viz. 1. कल्पोपपन्न Kalpopapanna, Born-in the twelve heavens and with ten grades, and 2. कल्पातीत Kalpātīta,-Born beyond the twelve heavens. These have no grades or classes. They are all alike. These are the celestial beings residing in the nine ग्रैवेयक Graivèyaka and five अनुत्तर Anuttara heavens.

कल्पोपपन्न Kalpopapanna Celestial Beings.

There are twelve kinds of Kalpopapanna celestial beings residing in the respective heaven in which they are born. They are:-

1. सौधर्मदेवलोक Saudharma Dèva-loka.
2. ईशान देवलोक Iśāna Dèva-loka.
3. सनत्कुमार देवलोक Sanat Kumāra Dèva-loka.
4. माहेन्द्र देवलोक Māhèndra Dèva-loka.
5. ब्रह्म देवलोक Brahma Dèva-loka.
6. लांतक देवलोक Lāntaka Dèva-loka.
7. शुक्रदेवलोक Śukra Dèva-loka.

8. सहस्रार देवलोक Sahasrāra Dèva-loka.
9. आनत् देवलोक Ānat. Dèva-loka.
10. प्राणत् देवलोक Prāṇat Dèva-loka.
11. आरण देवलोक Āraṇa Dèva-loka.
12. अच्युत देवलोक Acyuta Dèva-loka.

Distinguishing Marks.

The twelve kinds of Vaimānika celestial beings have the under-mentioned distinguishing marks on their diadems and other ornaments:—

1. Saudharma	Deer
2. Is'āna	Buffalo
3. Sanat Kumāra	Hog
4. Māhèndra	Lion
5. Brahma	She Goat
6. Lāntaka	Frog
7. Śukra	Horse
8. Sahasrāra	Elephant
9. Ānat	Serpent
10. Prāṇat	Rhinoceros
11. Āraṇa	Bull
12. Acyuta	Goat

Number of Vimānas.

The following Table gives the number of Vimānas for the respective heavens:-

Dèva-loka.	Number of Vimānas.
1. Saudharma	3200000
2. Is'āna	2800000
3. Sanat Kumāra	1200000
4. Māhèndra	800000
5. Brahma	400000

6. Lāntaka	50000
7. Śukra	40000
8. Sahasrāra	6000
9. Ānat	400
10. Prāṇat	400
11. Āraṇa	300
12. Acyuta	300
Lower Graivèyaka	111
Middle Graivèyaka	107
Upper Graivèyaka	100
Anuttara	5
Total	8497023

COLOURS OF VIMĀNAS.

Vimānas	Colour of Vimānas.
1. Saudharma 2. Iśāna	Black Green Red Yellow White
3. Sanat Kumāra 4. Māhèndra	Green Red Yellow White
5. Brahma 6. Lāntaka	Red Yellow White
7. Śukra 8. Sahasrāra	Yellow White
9. Anat 10. Prāṇat 11. Araṇa 12. Acyuta	White
Bhuvana-pati Vyantara Jyotiṣk	Variegated colours.

Saudharma Dèva-loka and Iśāna Dèva-loka with their respective Vimānas are supported by घनोदधि Ghanodadhi, an ocean with ice-like frozen water, 20000 yojanas in depth, circular in form, under each of the seven hell-worlds. The third, fourth, and the fifth dèva-lokas are supported by घनवात Ghana-vāta, a layer

of thick dense highly compressed air of the density of thick clarified butter, encircling the Ghanodadhi. The sixth, seventh and eighth dèva-lokas are supported by a combination of Ghanodadhi and Ghana-vāta. The remaining dèva-lokas and their Vimānas are supported by आकाश Akāśa, Clear space.

Height, Age-limit, and Sexual Desires of Celestial Beings.

Bodies of celestial beings are of various heights. The age-limit of their existence as gods, varies in different dèva-lokas. The sexual desires of various kinds of celestial beings are fulfilled in various ways. A statement of heights, age-limit, and the ways of acomplishing sexual desires, is given in the following Table:—

TABLE.

Kind of gods	Height	Maximum Age-limit	Sexual Enjoyment
Bhuvana-pati	7 hands	Sāgaropam +	Bodily sexual enjoyment
Vyantara	7 hands	One Palyopam	like human
Jyotiṣk	7 hands	One Palyop +	beings
Saudharma	7 hands	Two Sāgaropm	
Iśāna	6 hands	Two Sāgaras +	
Sanat Kumāra	6 hands	7 Sāgaras	By Touch
Māhèndra	5 hands	7 Sāgaras +	By Touch
Brahma	5 hands	10 Sāgaras	Sight of beauty
Lāntaka	4 hands	14 Sāgaras	Sight of beauty
Śukra	4 hands	17 Sāgaras	Hearing songs
Sahasrāra	3 hands	18 Sāgaras	Hearing songs.
Ānat	3 hands	19 Sāgaras	
Prāṇat	3 hands	20 Sāgaras	By mind only
Āraṇa	3 hands	21 Sāgaras	
Acyuta	3 hands	22 Sāgaras	Devoid of Mani-
Nine Graivèyakas	2 hands	31 Sāgaras	fest Sensual
Five Anuttara	1 hands	33 Sāgaras	pleasures.

Food, Respiration, and Lèśyās of Celestial Beings.

A living being formed by the union of the semen of the male with the blood of the female, gets its food-supply from the uterine blood-vessels of the mother. When a soul goes from one condition of existence to another, it assimilates the molecules of Āhāraka matter, and also speech-matter in the case of more than one-sensed, and of mind-matter in the case of rational beings.

The āhāraka molecules form the physical body of human and sub-human beings, the Vaikriyaka (transformable) body of celestial and hellish beings, and the आहारक Āhāraka, Assimilative body in case of saints with supernatural powers. These molecules are reduced to a primary, solid and liquid form. The completion of the capacity to do it, is the 1 आहारक पर्याप्ति Āhāraka Paryāpti, Assimilative Development. The solid portions develop into bone etc, hard substances, and the liquid into blood, bile etc, the fluid substances of the body.

The completion of the capacity to do it, is the 2. शरीर पर्याप्ति Śarīra Paryāpti, Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it, is the 3 इन्द्रियपर्याप्ति, Indriya Paryāpti, Sense Development. The wear and tear of the body is made up by ceaseless respiration. The completion of the capacity to do it, is 4. श्वासोश्वासपर्याप्ति Śvāsośvāsa Paryapati or आणपाण पर्याप्ति, Āṇa-pāṇa Paryāpti, Respiratory Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind is respectively the 5. वचनपर्याप्ति Vacana Paryāpti, Speech Development, and 6. मनःपर्याप्ति Manaḥ Paryāpti Mind Development.

The beginning of the acquiring of 4, 5, or 6 capacities is simultaneous; but their completion is in the order in which they are named. From the first kind, each successive development takes more time to complete itself than its predecessor.

Each one individually and all the six collectively, never take

more than one अन्तर्मुहूर्त Antar-Muhūrta, the minimum of which is nine समय Samayas and maximum is 48 minutes minus one instant."

Regarding the three modes of taking food-materials viz. 1. ओजाहार Ojāhāra, Food-material derived from blood of the mother 2. लोमाहार Lomāhāra, Food-material obtained through the innumerable pores of the skin, and 3. प्रक्षेपाहार Prakṣèpāhāra or कवलाहार Kavalāhāra, Taking of food-material by mouth. All अपर्याप्त A-paryāpta, Undeveloped, one-sensed, two-sensed, three-sensed, four-sensed and five-sensed (undeveloped) living beings are ओजाहारी Ojāhāri, capable of taking food-material from their seat of production. All पर्याप्त Paryāpta, Developed living beings including पर्याप्त Paryāpta, Developed one-sensed beings, नारक Nārakas, Hellish Beings and देवs Devas, Celestial beings have लोमाहार Lomāhāra, Food-material obtained through the pores of the skin; and पर्याप्ता बेइन्द्रिय Paryāptā Bèindriya, two-sensed, तेइन्द्रिय Tèindriya, three-sensed, चउरेन्द्रिय Caurèndriya, four-sensed, पञ्चेन्द्रिय तिर्यञ्च Pancèndriya Tiryanca, five-sensed sub-humans, and पञ्चेन्द्रिय मनुष्य Pancèndriya Manuṣya, Human beings, take कवलाहार Kavalāhāra, Food-material by mouth.

Celestial beings take लोमाहार Lomāhāra, Food-material by the pores of the skin. भुवनपति Bhuvana-pati and व्यन्तर Vyantara celestial beings with the minimum age-limit of ten thousand years, experience a desire for food at an interval of one day and one night, and they fulfil their desire with excellent अचित्त Acitta, Lifeless materials. Celestial beings with an age-limit of more than ten thousands years up to something less than one Sāgaropam, take their food at an interval of two to nine days, upto one thousand years for celestial beings with an age-limit of one Sāgaropam. The limit advancing further by 2 to 9 days for each increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one thousand years between each meal is reached for an age-limit of one Sāgara.

Celestial beings with an age-limit of one Sāgaropam and

above viz some Bhuvana-pati and Vyantara gods and all Vaimānika, Graivèyaka and Anuttara Vaimānika gods take their food-material at an interval of as many thousand years as they have an age-limit in Sāgaras. Thus:-Vaimānika celestial beings with an age-limit of four Sāgaropams take their food at an interval of four thousand years, and gods of Anuttara Vimānas with an age-limit of 33 Sāgaropams take their food at an interval of thirty-three thousand years.

Respiration.

With regard to respiration, celestial beings with an age-limit of ten thousand years, take a respiration at an interval of seven स्तोकs Stokas, or one लव Lava, a period of time taken by 49 respirations of an adult human being.

Celestial beings with an age-limit of more than ten thousand years upto some-thing less than one Sāgaropam take a respiration at an interval of one मुहूर्तपृथक्त्व Muhūrta Prithaktva,-A period of two to nine muhūrtas upto one fortnight,-for celestial beings with an age-limit of one Sāgaropam. The limit advancing further by 2 to 9 muhūrtas, for increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one fortnight between each respiration is reached for an age-limit of one Sāgaropam.

All the celestial beings with an age-limit of one Sāgaropam and beyond, take a respiration at an interval of as many fortnights as they have an age-limit in Sāgaropams. Thus —Vaimānika celestial beings with an age-limit of four Sāgaropams take a respiration at an interval of four fortnights, and gods of Anuttara Vimānas with an age-limit of 33 Sāgaropams, take a respiration at an interval of thirty-three fortnights.

Lèśyā.

The six thought-tints produced by a particular activity of the Soul, by means of which, it is tinted with पुण्य Puṇya, Merit, and पाप Pāpa, Demerit, are called लेश्याs Lèśyas. The colour of the **Karmans** or of the souls affected by them is

determined by their particular tint of merit or demerit, i-e by their particular lèśyā. These lèśyās are designated as 1. कृष्ण Krisna, Black, 2. नील Nîla, Blue, Indigo, 3. कापोत Kāpota, Grey, 4. तेजो Tèjo, Red, 5. पद्म Padma, Pink, and 6. शुक्ल Śukla, White, corresponding with the thought-paints indicated by the particular colour.

They are either meritorious or sinful. Sinful lèśyās give rise to black, indigo, and grey colours. Meritorious lèśyās give rise to red, pink, and white colours.

In illustration of thought-tints produced by these leśyās, an account is given in Jaina books, of six persons who, having lost their way in a big forest, happen to come under a big जम्बूवृक्ष Jambū Vrikṣa, Tree of Rose-apples. They were hungry and all of them desired to eat some Rose-apples. One of them said "Let us cut down the roots of the tree, and we shall be able to eat plenty of them." Another said, "Let us leave the root in tact, but cut off the trunk." The third said "Let us spare the root and the trunk but chop off all the big branches of the tree." The fourth said, "Let us spare the root, the trunk, and all the big branches but cut off only a few small twigs bearing ripe fruits." The fifth said, "Let us spare the root, the trunk, big and small branches, but let us pluck out only ripe fruits from the nearest twigs." The sixth man said "Let us spare the root, the trunk, big and small branches, and even the ripe fruits on the tree. Let us pick up the ripe fruits that have fallen here on the ground from the tree, and let us hereby satisfy our hunger."

कृष्णलेश्या Krisna Lèśyā, Black Thought-tint. A man affected with this lèśya, tries entirely to destroy everything that had excited his anger, malice etc. Denizens of hell and human beings undertaking concerns involving the destruction or wholesale slaughter of human beings or lower animals, and some cruel demigods, have this lèśyā in a marked degree. The individual affected with this lèśyā goes to a tree and uproots the whole well-grown tree in order to eat only a few fruits growing on it. The aura of wicked and sinful persons is black.

नीललेश्या Nīla Lèśyā, Blue or Indigo Thought-tint. This is a little better than the last. It is like the man sparing the root, but cutting the trunk of the tree. The man does not entirely destroy the object of his anger, hatred or malice, but he causes greater injury than is necessary or just. The colour of the aura of a person possessing this lèśyā, resembles the colour of अशोकवृक्ष Aśoka Vrikṣa,-the Aśoka Tree-or of the feathers of the bird चास Cāsa, Blue Jay; or the colour of वैडूर्यरत्न Vaidūrya Ratna, Cat's Eye jewel.

कापोतलेश्या Kāpota Lèśyā, Grey Thought-tint. This is slightly better than the last. It is like sparing the root and trunk of the tree but cutting off all the big branches. The main desire is to cause pain or injury in order to gain his end. "Achieve by any means, fair or foul" "the end justifies the means" will belong to this lèśyā. The colour of the aura of the person with this lèśyā, resembles the colour of the feathers of the cuckoo, or that of the neck of a pigeon.

तेजोलेश्या Tèjo Lèśyā, Orange-red Thought-tint. This is better than the last. The man with this lèśyā, tries to achieve his end with as little harm or injury to others as possible. The man is careful to avoid injury to the root, trunk and big branches, but cuts off only a few small twigs laden with fruits. The colour of the aura of the person with this lèśyā resembles the colour of vermilion or the rising Sun, or of the beak of a parrot.

पद्मलेश्या Padma Lèśyā, Pink Though-tint. This is a brighter hue. Man with this lèśyā is very careful not to do injury or pain to others even for the sake of his own good. He is careful not to inflict any injury to the root, trunk, big and small branches, but plucks the ripe fruits from the nearest branches. The colour of the aura of the person with this lèśyā resembles the colour of yellow orpiment or of turmeric.

शुक्ललेश्या Śukla Lèśyā, White Thought-tint. This is the

brightest-most auspicious hue. This lèśyā is found in persons who are god-fearing, benevolent and pious. It indicates purity of intention, compassion, and a life involving no loss or pain to others. The man, in the illustration, is satisfied only with picking up ripe fruits that have fallen to the ground under the tree.

The inhabitants of the best **bhoga-bhūmi** (like those of the first age of our avasarpiṇi era) have white lèśyā like the Sun; those of the middle bhoga-bhumi have white like the Moon.

The colour of the aura of religiously virtuous people and of saints is pure shining white, with a very slight bluish tint. Yogis and those who are engaged in deep meditation about the Soul have शुक्ललेश्या Śukla Lèśyā, White thought-tint.

Bhuvana-pati and Vyantara gods have the first four lèśyās viz कृष्णलेश्या Krisṇa Lèśyā, नीललेश्या Nila Lèśyā, कापोतलेश्या Kāpota Lèśyā, and तेजोलेश्या Tèjo Lèśyā. परमाधामी Paramādhamī, Menial gods, have कृष्णलेश्या Krisṇa Lèśyā only.

ज्योतिषी Jyotisī and सौधर्म Saudharma and ईशान Iśāna gods have तेजोलेश्या Tejo Lèśyā. सनत्कुमार Sanat Kumāra, माहेन्द्र Māhèndra and ब्रह्मदेवलोक Brahma-devaloka have पद्मलेश्या Padma Lèśyā.

All the other celestial beings of a higher grade with an age-limit of more than ten Sāgaropams, viz gods of Lāntaka, Śukra, Sahasrāra, Anat, Prāṇat, Araṇa and Acyuta dèva-lokas, the gods of the nine Graivèyaka, and the gods of Anuttara Vimāns have शुक्ललेश्या Śukla Lèśyā.

The Avadhi Jñāna of Celestial Beings.

All celestial beings possess अवधिज्ञान Avadhi Jñāna, Visual Knowledge, at birth. The extent of the Avadhi Jñāna varies with their age-limit.

Bhuvana-pati gods with an age-limit of ten thousand years and Vyantara and Vāṇa-vyantara gods have a minimum range of vision of twenty-five yojanas. The Bhuvana-pati gods of the Asura Kumāra variety, have a maximum range of vision of असंख्याता A-saṁkhyātā, innumerable continents and oceans; the remaining nine varieties of Bhuvana-pati gods, are able to see a limited number of them.

ज्योतिष्क् Jyotiṣk, Stellar gods have a minimum, as well as, maximum range of vision extending over a limited number of continents and oceans.

The gods of Saudharma and Iśāna dèva-lokas see as far as the lower limit of रत्नप्रभा Ratna Prabhā Earth.

The gods of the Sanat Kumāra and Māhèndra dèva-lokas see as far as the lower limit of शर्करप्रभा Śarkarā Prabhā Earth.

The gods of the Brahma and Lāntaka dèva-lokas, with the highest age-limit, are able to see as far as the lowest limit of वालुकाप्रभा Vālukā Prabhā Earth.

The gods of the Śukra and Sahasrāra dèva-lokas are able to see as far as the lowest limit of पंकप्रभा Paṅka Prabhā Earth.

The gods of Āṇat, Prāṇat, Araṇa, and Acyuta dèva-lokas are able to see as far as the lowest limit of धूमप्रभा Dhūma Prabhā Earth; the only distinction being that the gods of the Araṇa and Acyuta dèva-lokas see all the strata of the fifth earth more clearly and in full detail, in the downward direction.

The three lower and three middle Graivèyaka-gods are able to see the lowest limit of the तमःप्रभा Tamaḥ Prabhā Earth.

The three upper Graivèyaka-gods are able to see the lowest limit of तमःतमःप्रभा Tamaḥ-tamaḥ Prabhā Earth.

The Indras of the five Anuttara Vimāns have a range of vision extending from the top of the flag on their Vimāna in the upward direction to the lowest limit of the whole लोक Loka, Universe.

The Previous Birth of Celestial Beings.

22. In accordance with the inflexible law "जं लेसआ मरइ तं लेसआ उवज्जइ-Jaṁ lèsaā marai tam lèsaā uvajjai"-Individuals are born with the same lèśyas with which they die", the celestial beings have various grades according to the lèśyās with which they are born.

Grades of Celestial Beings.

The four classes of celestial beings have the following ten grades:—

1. इन्द्र Indra, Powerful and of supreme authority like a king.
2. सामानिक Sāmānika, Powerful but not authoritative like the Indra, but like a father or a teacher.
3. पारिषद् Pāriṣad, Members of an assembly or council; courtiers.
4. आत्मरक्षक Ātma-rakṣaka, Body-guards.
5. लोकपाल Loka-pāla, Protectors of the people-Guardians of the world.
6. अनीक Anīka, The army; troops.
7. प्रकीर्णक Prakīrṇaka, Miscellaneous gods.
8. आभियोग्य Ābhi-yogya, The diligent class. That grade of celestial beings who transform themselves as conveyances as a horse, a lion, a swan, etc for the other grades.
9. त्रायंत्रिंश Trāyantriśa, Like ministers or priests. They are so-called because they are 33 in number.
10. किल्बिषिक Kilbiṣika, A kind of the lowest grade of gods performing the meanest action.

Āgati आगति of Celestial Beings.

23. The आगति āgati,-the previous births after which the celestial beings are born-as gods during their divine existence is described in the undermentioned verses.

नर-पंचिंदिय-तिरिया, णुप्पती सुरभवे पजत्ताणं ।
अज्झवसाय विसेसा, तेसिं गइ तारतम्मं तु ॥ १ ॥

नरतिरि असंखजीवी, सव्वे नियमेण जंति देवेसु ।
नियआउय समहीणा-उएसु ईसाण अंतेसु ॥ २ ॥

जंति समुच्छिमतिरिया भवणवणेसु न जोइमाईसु ।
जं तेसिं उववाओ, पलियासंखं स आऊसु ॥ ३ ॥

बालतवे पडिबद्धा, उक्कडरोसा तवेण गारविया ।
वेरेण य पडिबद्धा, मरिउं असुरेसु जायंति ॥ ४ ॥

रज्जुग्गहवीसभक्खण, जलजलणपवेसतण्हछुहदुहओ ।
गिरिसिरपडणाउ मुया, सुहभावा हुति वंतरिया ॥ ५ ॥

तावस जा जोइसिया, चरगपरिवाय वंभलोगो जा ।
जा सहसारो पंचिंदि-तिरिया जा अच्चुआ सड्ढा ॥ ६ ॥

जइलिंग मिच्छदिट्ठी, गेविज्जा जाव जंति उक्कोसं ।
पयमवि असद्दहंतो, सुतत्थं मिच्छदिट्ठीओ ॥ ७ ॥

सुत्त गणहररइयं, तहेव पत्तेयबुद्धरइयं च ।
सुयकेवलिणा रइयं, अभिन्नदसपुव्विणा रइयं ॥ ८ ॥

अत्थं भासइ अरिहा, सुत्तं गुत्थंति गणहरा निउणा ।
सासणस्स हियट्ठाए, तओ सुत्तं पवत्तइ ॥ ९ ॥

पयमक्खरंपि एगं, जो नवि रोएइ सुत्तनिद्दिट्ठा ।
सेसं रोयइ अ बहु मिच्छादिट्ठी मुणेयव्वो ॥ १० ॥

छउमत्थसंजयाणं उववाओ उक्कोस सव्वट्ठे ।
तेसिं सड्ढाणंपि य, जहन्नओ होइ सोहम्मे ॥ ११ ॥

लंतंमि चउदसपुव्विस्स, तवसाईणं वंतरेसु तहा ।
एसो उववायविहि, नियकिरियाठियाण सव्वो वि ॥ १२ ॥

अणुवय महव्वएहि य, बालतवाकामनिज्जराए व ।
देवाउयं निबंधइ सम्मदिट्ठी य जीवो ॥ १३ ॥

नाणस्स केवलीणं, धम्मायरियस्स सव्वसाहूणं ।
माई अवण्णवाई, किल्बिसियभावणं कुणई ॥ १४ ॥

काऊयभूइकम्मे, पसिणापसिणे निमित्तमाजीवे ।
इड्ढिरससायगरुओ, अभिओगं भावणं कुणई ॥ १५ ॥

दुविहो खलु अभिओगो, दव्वे भावे य होइ नायव्वो ।
दव्वंमि होइ जोगा, विज्जामंता य भावंमि ॥ १६ ॥

1. Nara-pancindiya-tiriyā-ṇuppatī sura-bhavè pajjattāṇa'n,
Ajjhavasāya visèsā, tèsim gai tāratamyam tu.

2. Naratiri asaṅkhajivi, savvè niyamèṇa janti dèvèsu,
Niyaāuya samahiṇā-uesu Iśāṇa antèsu.

3. Janti samucchima-tiriyā bhavaṇa-vaṇèsu na Joimaîsu.
Jam tesim uvavāö paliyāsaṁkham sa aūsu.

4. Bālatavè paḍibaddhā, ukkadarosā tavèṇa gāraviyā,
Vèrèṇa ya paḍibaddhā, marium asuresu jāyanti.

5. Rajjuggaha-vîsa-bhakkhaṇa jala jalaṇa pavèsa taṇha chuha duhaö,
Girisira padaṇāu muyā, suhabhāvā hunti Vantariyā.

6. Tāvasa jā Joisiyā, caraga-parivāya Bambha-logo jā,
Jā Sahasāro pancindi-tiriyā jā Accuā saḍḍhā.

7. Jailiṅga micchadiṭṭhi, Gèvijjā jāva janti ukkosam,
Payamavi asaddahanto sutthan micchadiṭṭhiö.

8. Sutta Gaṇahara-raiyam, tahèva pattèya-buddha raiyam ca,
Suya Kèvaliṇā raiyam abhinnadasapuviṇā raiyam.

9. Attham bhāsai Arihā, suttam gunthanti gaṇaharā niuṇā,
Sāsaṇassa hiyṭṭhāè, taö suttam pavattai.

10. Payamakkharampi ègam, jo navi roèi suttaniddiṭṭhā,
Sèsam royai a bahu miccha diṭṭhi muṇe-yavvo.

11. Chaumattha saṅjayāṇam uvavāo ukkosa Savvaṭṭhe,
Tèsim saddhāṇampi ya, jahannaö höi Sohammè.

12. Lantammi caudasapuvvissa, tavas iṇam Vantaresu tahā,
Eso uvavāyavibi, niyakiriyā ṭhiyāṇa savvo vi.

13. Aṇuvaya mahavvaèhi ya, bālatavā-kāma-nijjarāe va,
Devāuyam nibandhai, sammadiṭṭhi ya jîvo.

14. Nāṇassa Kèvaliṇam, Dhammāyariyassa savva-sāhūṇam,
Māi avaṇṇavāi kilbisiya bhāvaṇam kuṇai.

15. Kāūya bhūi kammè, pasiṇāpasiṇe nimittamājive,
Iḍhdhirasa sāyagaruö, abhiogam bhāvaṇam kuṇai.

16. Duviho khalu abhiogo, davve bhāve ya hoi nāyavvo,
Davvammi höi jogā vijjā-mantā ya bhāvammi.

1. Fully-developed human beings, and fully-developed five-sensed lower animals are born as celestial beings. There are however, variations in their grades, in accordance with their thought-activities.

[One individual, after death is born as a Bhuvana-pati god, another is born as a Vyantara-dèva, a third as a Jyotiṣk and a fourth as a Vaimānika god. One god is born with immense affluence while another has meagre resoures. One god has an age-limit of 33 Sāgaropams, while another dèva has an age-limit of ten thousand years only. All this state of varying existences is brought about by variations in the nature of thought-activities at death.]

2. All human beings and lower animals with an age-limit of असंख्याता Asaṅkhyātā,-Innumerable-years, are, as a rule, born as gods. They are born in the dèva-lokas upto the Iśāna-dèva-loka with an age-limit equal to or less than their previous age-limit.

[Human beings of this world have an age-limit of संख्याता Saṅkhyata,-Limited-number of years, say, 100 to 125 or 150 at the utmost. All yugalika human beings, lower animals, and birds with an age-limit of असंख्याता Asaṅkhyāta, Innumerable years an infinitesimal part of a Palyopama, residing in भरतक्षेत्र Bharata kṣètra and ऐरवत Airavata kṣètra and in any of fifty-six अंतरद्वीप Antar-dvîpas, the islands known as Antar-dvīpas, are born as Bhuvana-pati and Vyantara gods with an age-limit equal to or less than that in their previous life. Yugalika human beings with a higher age-limit are born as gods in the dèva-lokas up to Isāna dèva-loka, but not beyond, with an age-limit equal to or less than that in their previous life.]

3. सम्मूर्च्छिमतिर्यञ्चs Samūrcchima tiryancas, Lower animals born by themselves, without any uterine cavity, are born as gods in Bhuvana-pati and Vyantara dèva-lokas, but not in Jyotiṣk. Because, they are born with an age-limit of an infinitesimal part of a Palyopama.

4. Those, who are addicted to बालतप Bāla-tapa, Penances practised with ignorance, those who are very vehemently angry, those who are proud about their penances, and those who are intent on hostility, are born after death as असुरकुमार Asura kumāras.

5. Those, who while dying by strangulation at the neck with a cord, or by swallowing a poison, or by drowning in water, or entering a blazing fire or by the misery of thirst or hunger or by a precepitous falling down from the top of a big mountain, die with meritorious intentions, are born as Vyantara gods.

6. Hermits living in forests and partaking of green fruits and bulbs or roots, are born as gods upto ज्योतिष्क Jyotiṣka dèva-loka, चरकs Carakas, A class of wandering beggars who get food by violent means and परिव्राजकs Parivrājakas, A class of wandering mendicant ascetics, and a sannyāsi who holds a particular stick, go as far as ब्रह्मलोक Brahma-loka. Fully-developed five-sensed lower animals born from an uterus, go at the most upto Sahasrāra dèva-loka and a Jaina lay-man goes, at the most, upto Acyuta dèva-loka after death.

7. One with a false belief but carefully observing all the duties of an ascetic, is born at the most in the nine Graivèyaka dèva-lokas, even if he has no faith in the syllable of the original sacred canons and their meanings.

8. सूत्र Sūtra,-the Original Scripture is composed by 1 गणधरs Gaṇadharas, chief disciples or apostles, as well as by a 2. प्रत्येकबुद्ध-Pratyèka buddha-A great sage who is led to Salvation by fully knowing one thing only through his own intuition, or by a 3. श्रुतकेवली Śruta kèvali, who has perfect knowledge of the scriptures or by a 4. Highly talented ascetic who is a thorough master of the ten complete pūrvas.

9. The Arihanta Tīrthaṅkara Bhagavān explains the meaning and the clever apostles compose the Sūtras. There-after, the Sūtras exist for the welfare of the world.

10. He, who has no faith in any one sentence or syllable enjoined by the Scriptures, and has full faith in the rest, should be known as a false believer.

11. The birth of ascetics who are possessed of imperfect knowledge (one not omniscient) takes place at the highest, upto सर्वार्थसिद्धविमान-Sarvārtha-siddha Vimāna,-the celestial car named Sarvārtha Siddha. Their birth at the lowest, and the birth of a lay-man having perfect faith in religion, take place in सौधर्म Saudharma dèva-loka.

12. The birth of an ascetic with a knowledge of the fourteen pūrvas, takes place upto लांतक Lāntaka dèva-loka, and the birth of hermits, sannyāsis and Buddhistic monks etc, takes place in Vyantara dèva-loka. This limit set by the scriptures holds good in the case of those ascetics who are very keen about the observance of their sacred duties.

13. A सम्मद्दिट्ठी जीवो Samma diṭṭhi jīvo, A soul having a right belief, acquires the age-limit of existence as a celestial being while observing the minor vows (of a lay-man) or the five great vows (of a Sādhu) as well, while practising penance through ignorance or enduring hunger, thirst etc from compulsion, without any desire to put a stop to the fructification of Karma.

14. He, who practises deceitful tactics towards or censures Right Knowledge, the Perfected Souls, the religious preceptors or the Sadhus, is born as a lower kind of god performing meanest frightful obscene actions.

15. One who is busy with performing wedding investure with the nuptial cord and rites for welfare such as domestic ceremonies at birth, death etc, or one who is busy in stating to both, who asks or does not ask, omens and maintains himself on the Science of Augury (fore-telling of past and future events etc) or, one who is burdened with the pride of prosperity, enjoyment, and happiness, is reduced; actuated as he is by the practice of fascination by charms and incantations, to a state leading to a

birth, as a servant-god among subordinate gods, acting as servant gods called Ābhiyogika gods.

16. This अभियोग abhiyoga, Practice of fascination by charms and incantations, leading to a birth among Abhiyogika gods, is of two kinds viz. 1. द्रव्यअभियोग Dravya Abhiyoga, that practised through the medium of any object such as a fruit or flowers or any other object subjected to the influence of incantations; and 2. भाव अभियोग Bhāva Abhiyoga that practised by incantations and mental influence.

The Future Bhāvas of Celestial Beings.

24. The गति Gati, the future existence of celestial beings is explained in the following two verses :—

जंति सुरा संखाउय गब्भय पज्जत्त मणुयतिरिएसु ।
पज्जत्तेसु य बायरं भूदगपत्तेयगवणेसु ॥ १ ॥

1. Janti sura samkhāuya gabbhaya pajjatta manuyatiriėsu,
Pajjattėsu ya bāyaram, bhudagapatteyagavaṇėsu.

1. Celestial beings (after death) are born as well-developed (गर्भज Garbhaja-Born from a womb,) human beings, and lower animals and also as well-developed gross one-sensed beings such as earth-bodied or water-bodied souls or as प्रत्येक वनस्पतिकायिक Pratyėka vanaspati-kāyika (Vegetable-bodied) with an individual soul for each member, (for which they had an intense longing during their celestial life) with an age-limit of limited calculable संखाउय Saṅkhāuya number of years.

2. तत्थवि सणंकुमार-प्पभिई एगिंदिएसु नो जंति ।
आणयपमुहा चविउं मणुएसु चेव गच्छंति ॥ २ ॥

2. Tattha vi Saṇam kumāra-ppabhai egindiesu no janti,
Aṇaya pamuhā cavium maṇuėsu ceva gacchanti.

2. Even then, celestial beings beginning with Sanat Kumāra to Sahasrāra gods (both inclusive) are not born as one-sensed beings. Celestial beings from Aṇata dėva-loka to those of

the five Anuttara Vimānas (both inclusive) do verily go to human regions after death.

Siddhāyatanas in the Celestial World.

25. There are numerous सिद्धायतनs Siddhāyatanas (Eternal temples and images) in the celestial world to which the celestial beings go for worship. The number of such eternal temples and the number of images existing there-in, is given in the following Table:—

TABLE.

Kind of Dèva-loka	Number of Eternal Temples.	Number of images.
Bhuvana-pati	77200000	1389600000
Tirchā-loka	3199	383880
Saudharma	3200000	376000000
Iśāna	2800000	501000000
Sanat Kumāra	1200000	216600000
Māhèndra	800000	144000000
Brahma Loka	400000	72000000
Lāntaka	50000	90000000
Mahā śukra	40000	72000000
Sahasrāra	6000	1080000
Ānat, Prāṇat	400	72000
Ārana, Acyuta	300	54000
Nine Graivèyaka	318	38160
Five Anuttara	5	600
Nandīśvara dvīpa	52	6448
Rucaka dvīpa	4	496
Kuṇḍala dvīpa	4	496
	85700282	15425836080

Chapter VI.

* Third Previous Bhava.

Marîci.

26. In the Jambū Dvîpa-surrounded by many oceans and continents with Mount Mèru in its center, and in the southern half of Bharata Kṣètra भरतक्षेत्र,-which is like a string applied to the bow and whose central district is watered by the two great rivers Gangā गंगा-the Ganges, and Sindhu सिंधु-the Indus-there was a great town named Vinîtā विनीता surrounded on all sides with numerous rows of magnificant trees, decorated with white sugarcanes, tall palmyra trees, and plants of red rice growing abundantly in its near-most boundary-a beautiful town, whose ground area was studded with numerous kinds of precious stones and emeralds; a great town, appearing beautiful by new families, was an actually new city like the Nāsatya नासत्य gods in Amarāvati अमरावति the city of gods-a great town proud of-clevernness and strength like Sîtā सीता proud of her two sons Kuśa कुश and Lava लव; a great town elegant with broad thorough-fares and streets, like the broad eyes of amorous females; a great town unseen by terrible defects, like Bibhiṣaṇa बिभीषण in the army of Rāmacandra रामचंद्र; a great town inhabited by excellent people like Pātāla Nagari पातालनगरी a town in Infernal Regions inhabited by Nāga Kumāra नागकुमार devas-a species of gods; a great town, twelve yojans long and nine yojans in extent, enclosed by very high golden fortress-walls adorned by numerous rows of excellent buildings and replete with wealth, gold, and precious stones; a great town in which the citizens fond of spotless beauty charm and youth, resembled Kāma-dèva कामदेव-the God of Love, in which the young females possessing natural beauty and charm would laugh at heavenly nymphs by the excellence of their beauty and charm.

* This event took place during the time of Tîrthankara Bhagavān Śrî Rṣabha-dèva Swāmi-Ādi Nāth (First Tîrthankara).

Besides, it was a great town, in which the word Mārgaṇa मार्गण meaning a bow was heard only amongst warriors, while there was no Mārgaṇa मार्गण beggar in the entire population; in which Doṣî दोषी, Drapers, alone entertained दोष्याभिलाष Doṣyābhilāṣa-the desire of selling clothes, while others had no desire for दोष Doṣa-blemishes; in which elephants had their passage blocked only by trees, while people had no use of mace or any weapon; in which the word Vaira वइर or Vajra वज्र meaning a diamond was applied to precious stones, but there was no mention of Vaira वैर Enmity-in the whole population.

Iksvākula.

Śrî Riṣabha-dèva was the king of Vinîtā. He was anointed and enthroned as a king by the Indras who went there with gold Kalaśa कलश water-pot in their hands on the shaking to and fro of their celestial seats. He established four varieties of families-namely 1. Ugra Kula उग्रकुल a family of police-magistrates. 2. Bhoga Kula भोगकुल a family of king's friends. 3. Rājanya Kula राजन्यकुल a family of king's family-members and relatives and 4. Kṣatriya Kula क्षत्रियकुल a race of Kṣatriyas-warrior race-and the military force consisting of four parts, viz-elephants, chariots, cavalry and infantry-and putting on divine ornaments such as gold bracelets, armlets, and the diadem beset with emeralds and precious stones presented on the occasion by the Indras, king Riṣabha-dèva governed his kingdom very judiciously.

The soul of Riṣabha-dèva descending from the सर्वार्थसिद्ध-विमान Sarvāntha Siddha Vimāna took the form of a foetus in the embryo of श्री मरुदेवीमाता Śrî Maru-dèvi Mātā at the house of Śrî Nābhi Kulakara श्री नाभिकुलकर, portended by fourteen auspicious great dreams, on the fourth day of the dark-half of the month of Āṣāḍha, when the Moon was in conjunction with Uttarāṣāḍhā constellation. By the quivering of his lion-shaped throne in the heaven by the supernatural influence of the mass of meritorious deeds of Riṣabha-dèva accumulated in previous

lives, देवेन्द्र Dèvèndra–the king of the gods–went there out of devotion and joyfully made obeisance before the Lord in the uterus and his mother.

Kumāra Riṣabha-dèva was born, like the full-moon, gladdening all the creatures of the three worlds for a moment, at mid-night with the Moon in conjunction with Uttarāṣādhā constellation, on the eighth day of the dark-half of the month of Caitra. On the quivering of their individual seats, the fifty-six दिग्कुमारी Digkumāris–the goddesses of all the directions दिशा–Diśā, instantly performed their individual ceremonies of birth. The thirty-two Dèvèndras देवेन्द्र–kings of the gods–accompanied by their respective retinue, celebrated the festival of bathing at birth, on the golden peak of Mount Mèru. On seeing the mark of a bull on his thigh, Nabhi Rājā lovingly named the child as Riṣabha–ऋषभ. By receiving a stalk of sugar-cane held in the hand of Indra, and offered to him, his family was appropriately styled as Ikṣvāku इक्ष्वाकु.

King Riṣabha-dèva taught the under-mentioned seventy-two arts of males:—

1. Lekhanaṃ लेखनं Writing 2. Gaṇitaṃ गणितं Calculation 3. Gītaṃ गीतं Singing 4. Nrityaṃ नृत्यं Dancing 5. Vādyaṃ वाद्यं Playing on musical instruments 6. Paṭhana पठन,–Reciting; reading 7. Śikṣā शिक्षा Teaching 8. Jyotiṣ ज्योतिष् Astronomy 9. Chandaḥ छन्दः Prosody 10. Alaṅkriti अलंकृति Rhetory 11. Vyākaraṇa व्याकरण Grammar 12. Nirukti निरुक्ति Etymological explanation 13. Kāvya काव्य Poetry 14. Kātyāyanaṃ कात्यायनम् Katyāyana Sūtra 15. Nighaṇṭu निघण्टु Glossary 16–17. Gaja–turagā-rohaṇaṃ गजतुरगारोहणं Riding of elephants and horses. 18. Tayo śikṣā तयो-शिक्षा Their training. 19. Śastrābhyāsaḥ शस्त्राभ्यासः Practice of swords, daggers, armoury etc. 20. Rasa रस Alchemy 21. Mantraḥ मन्त्रः Incantations. 22. Yantra यन्त्र Mechanical appliances 23. Viṣa विष Poisons 24. Khanya खन्य Mining 25. Gandha vādyaḥ गन्धविद्याः Science of perfumery 26. Prākrita प्राकृत Prākrita dialect 27. Saṅskrit संस्कृत Sanskrit 28. Paiśācikā पैशाचिका Paiśācikā 29.

Apabhramśā अपभ्रंशा: Ungrammatical vulgar dialect. Smriti स्मृति Smriti 31. Purāṇa पुराण Purāṇas 32. Vidhi विधि Rituals; ceremonies. 33. Siddhānta सिद्धान्त Canonical works 34. Tarka तर्क Logic. 35. Vaidaka वैदक Medicine 36. Vèda वेद The Sacred Vèdas. 37 Āgama आगम-The Scriptures 38. Saṃhitā संहिता-Saṃhitā 39. Itihāsa इतिहास-Legends 40. Sāmudrika सामुद्रिक-Science of lines etc. 41. Vijñāna विज्ञान A doctrine maintaining that knowledge alone has real existence 42. Ācāryaka Vidhyā आचार्यकविद्या-The science of teachership 43. Rasāyanaṃ रसायनं The science of life-prolonging medicines 44. Kapatam कपटम्-The art of cunning devices. 45. Vidyānuvāda darśana विद्यानुवाददर्शन-The teaching of repetition of knowledge 46. Saṁskāra संस्कार Sacrament. 47 Dhūrta sambalakam धूर्त्तसम्बलकं The feeding of knaves. 48. Maṇi-karma मणिकर्म. Polishing of jewels 49. Taru-cikitsā तरुचिकित्सा The treatment of trees. 50. Khècarya खेचर्य-Magical power of flying in the sky 51. Marî-Kalā मरीकला The art of assuming divine form. 52. Indra-jāla इन्द्रजाल Magic. 53. Pātāla-siddhi पातालसिद्धि-The magical power of going to nether-world. 54. Yantraka यन्त्रक Mechanist. 55. Rasavati रसवती Cookery. 56. Sarva Karaṇi सर्वकरणी-Occupations of all kinds. 57. Prāsāda lakṣaṇam प्रासादलक्षणम्-Description of lofty buildings. 58. Paṇa पणBargains. 59. Citropala चित्रापल Varieties of stones. 60. Lèpa लेप Anointing. 61. Carma Karmāṇi चर्मकर्माणि Working in leather. 62. Patracchèda पत्रच्छेद Plucking of leaves. 63. Nakhacchèda नखच्छेद-Removal of Nails. 64. Pātra parikshā. पत्र परिक्षा Examination of feathers. 65. Vaśikaraṇam वशीकरणम् Subdugation by magical expedients. 66. Kaṣṭha-काष्ठघटन, Joining of wood. 67. Dẹsha bhāshā देशभाषा Language of the country. 68. Gāruda गारुड Referring to Gārudi-vidyā-the removal of poison of serpents by Mantras मन्त्र Incantation. 69. Yogāṅga योगाङ्ग-The constituent parts of Yoga 70. Dhātu-karmāṇi धातुकर्माणि, Metallurgy. 71. Kevali-vidhi केवलिविधि-The methods of replying to questions asked. 72. Lipi लिपि-Script.

Brāhmi was taught the Lipis लिपि hand-writing of eighteen kinds by Rajā Riṣabha-devas right hand. Gaṇitaṃ गणितं Calculation as-Daṣa दश Ten (10); Śatam शतम् Hundred (100) Sahasraṃ सहस्रं Thousand (1000) Ayutaṃ अयुतं Myriad (10000) Lakśaṃ लक्षं

A lac; hundred thousand, (100000). Prayutam प्रयुतं Million (1000000) Kotih कोटी: Ten millions (10000000) Arbudam अर्बुदं (100000000) Abjam अब्जं (1000000000) Kharva खर्व (10000000000) Quadrillion Nikharvam निखर्व (100000000000) Mahāpadmam महापद्म (1000000000000) Shanku शङ्कु (0000000000000) Jaladhi जलधिः (100000000000000) Antyam अन्त्यं (1000000000000000) Madhyam मध्यं (10000000000000000) Parārdham (100000000000000000) was taught to Sundari by the left hand; working in wood, metal, etc to Bharata, and Astronomy, Astrology etc were taught to Bahūbali.

The following sixty-four arts for females were also taught:- 1. Nritya नृत्य Dancing 2. Aucitya औचित्य Behaving with propriety 3. Citram चित्रं Painting 4. Vāditra वादित्र Musical choir. 5. Mantra मन्त्र Incantation 6. Tantra तन्त्र Magical and mystical subjects 7. Ghana Vristi घनवृष्टि Showering from clouds 8. Phalākristi फलाकृष्टी-Bringing of fruits by magical attractive spell 9. Sanskrit jalpah संस्कृतजल्प Talking with polished expression 10. Kriyā Kalpah क्रियाकल्प Body of Rules on Ritual 11. Jnāna ज्ञान Superior knowledge 12. Vijnāna विज्ञानं Intelligence 13. Dambha दम्भ Hypocrisy 14. Ambustambhā अम्बुस्तम्भा Arresting of flow of water 15. Tāli ताली Clapping of hands 16. Gīta गीत Singing i. e. Mānam मानं Meter, Metrical arrangement of singing and clapping of hands 17. Ākāra-gopana आकारगोपन The concealment of shape 18. Ārāma-ropaṇa आरामरोपण The planting of gardens 19. Kāvyaśakti काव्यशक्ति The gift of composing poems 20. Vakrokti वक्रोक्ति Ambiguous expression 21. Nara lakṣaṇam नरलक्षणं The characteristic indications of husbands 22-23. Gaja haya vara parikṣam गजहयवरपरीक्षण, The examination of excellent elephants and horses 24. Vāstu śuddhi laghu buddhi वास्तुशुद्धिलघुबुद्धि Keenness in accurate knowledge regarding buildings 25. Śakuna Vicāra शाकुनविचार Examination of good omens 26. Dharmā-cāra धर्माचार: Fulfilment of duties 27. Anjana अञ्जन Anointing 28. Chūrṇa--yoryogāḥ चूर्णयोर्योगाः Combination of powders 29. Grihi Dharma गृहिधर्म The duties of a house-holder 30. Suprasādana Karma सुप्रसादनकर्म The act of pleasing 31. Kanaka-siddhi कनकसिद्धि-Accomplishment of gold 32. Varnikā Vriddhi वर्णिकावृद्धि Augmentation of pigment 33. Vak pātava वाक्पाटव Cleverness in speech 34.

Kara lāghava करलाघव Dexterity of hands 35. Lalita caraṇa ललितचरण Graceful walking about 36. Taila surbhitā-karaṇa तैल सुरभिताकरण Rendering oils fragrant with perfumes 37. Bhrityopacāra भृत्योपचार Conduct towards servants 38. Gèhāchara गेहाचार Rules for houses. 39. Vyākaraṇa व्याकरण Grammar. 40. Para nirākaraṇa परनिराकरण Removal of others. 41. Viṇā-nāda वीणानाद The sound of a lute 42. Vitaṇḍā-Vāda वितण्डावाद Discussion with a captious argument 43. Aṅkasthiti अङ्कस्थिति The position of the lap. 44. Janācāra जनाचार The customs of the people. 45. Kumbha-bhrama कुम्भभ्रम-Rotation of a pot. 46. Sāriśrama सारिश्रम Playing with dies 47. Ratna maṇi-bhèda रत्नमणिभेद The examination of precious jewels 48. Lipi Paricchèda लिपिपरिच्छेद Exact discrimination of writing. 49. Vaidya Kriyā वैद्यक्रिया Medical Treatment 50. Kāmāviṣ-Karaṇa कामाविष्करणं-Manifestation of Kāmā-sensual desires. 51. Randhanaṃ रन्धनं Cooking. 52. Cikura bandhaḥ चिकुरबन्धः Tieing of hair. 53. Śāli-khaṇḍanaṃ शालीखण्डनम्-Crushing of rice and other similar grains. 54. Mukha Maṇḍana मुखमण्डन Beautifying of face 55. Kathā-Kathana कथाकथन Story-telling 56. Kusuma-sugrathana कुसुम-सुग्रथन-Tieing together well of flowers. 57. Vara-vèṣa वरवेष-Most excellent method of putting on apparel. 58. Sarva bhāṣā viśèṣa सर्वभाषाविशेष-Distinction between various languages. 59. Vāṇijya वाणिज्य-Trade; commerce. 60. Bhojya भोज्य Concerning what is eatable. 61. Abhi-dhāna parijñāna अभिधानपरिज्ञान-Complete knowledge of words. 62. Ābharaṇa-yathāsthāna vividha paridhāna आभरणयथास्थानविविधपरिधान-Various modes of putting on ornaments in their proper place. 63. Antyākṣarikā अन्त्याक्षरिका The composition of verses from the last word of a syllable. 64. Praśṇa-prahèlikā प्रश्नप्रहेलिका Riddles of questions.

Besides the above-named seventy-two arts suitable for males and the sixty-four accomplishments suitable for females, Rājā Risabha-dèva taught Agriculture, Metallurgy, Painting, Pottery, Weaving, Shaving, Sculpture, mining, Commerce, and the Cooking of unripe grains and fruits, for the benefit of his subjects. He also introduced the political and social ethics of protecting the deserving persons, and of punishing wicked persons by conciliatory

words, bondage, &c. Rājā Risabha-dèva had no restriction what so-ever in teaching with a purity of heart, Grammar, Prosody, Story-telling, Composition of Poems, Astronomy, and other arts that he had acquired. He also taught the fixed rules of conduct in accordance with their respective functions,-the ways of respecting elderly individuals, and the arrangement of the people into castes in accordance with their individual occupations. This science of political and social ethics promulgated by Rājā Riṣabha-dèva is still prevalent during the present age as his eternal monument even in the minds of those who are devoid of the knowledge of what is suitable, as well as, of what is otherwise.

Rājā Riṣabha-dèva, equipped with elephants, horses, and other paraphelia of royalty, and deciding the dubious questions of the populace, in relation to respective distinction in apartments of families, and in questions of disagreement on public welfare, passed his days, enjoying worldly pleasures with Sunandā सुनन्दा and Sumaṅgalā, सुमंगला. Sumaṅgalā-dèvi gave birth to a twin Bharat भरत and Brāhmi ब्राह्मी and Sunandā gave birth to Bāhubali बाहुबलि and Sundarī सुंदरी.

In due course of time, Sumaṅgalā gave birth to other forty-nine male twins. Bharata and other princes, coming to their respective ages, became skilful in many arts.

Having thus taught the arts and the management of family-matters, leading the life of a house-holder for eighty three lac pūrvas while preserving the ordinary customs of the people and seeing the people devoid of the practice of Dharma suitable for the Path of Mokṣa, and on seeing them falling into the mire of Saṁsāra, with an ever increasing sense of compassion in his heart, when the Sārasvata Lokāntika-dèvas came there on the quivering of their thrones in heaven and requested Rājā Riṣabha-dèva to propel the wheel of Dharma, Bhagavān Riṣabha-dèva becoming free from the desire of worldly enjoyments called Bharata and his other sons to his presence, and distributed his kingdom among his hundred sons.

—Dîkṣā—

Abandoning the burden of governing practically the whole world, and gladdening the hearts of the miserable and beggars by showering gold coins for one year and accompanied by four thousand rulers of countries, like Kaccha कच्छ and Mahākaccha महाकच्छ who entrusted their kingdom to their sons, Rājā Riṣabha-dêva sitting in a palanquin named Sudarśanā सुदर्शना adorned with a variety of pictures and carried by gods and demigods and surrounded by the excellent splendour of his retinue, went to the pleasure-garden near the town-which was like the amusement-garden of the wealth of all pleasure-gardens; he was practising very severe austerities; and abandoning all ornaments worn on various parts of his body, he tore out all the hair of his head, mustache and beard by four handfuls-and bowing down before Siddha Bhagavantas accepted Sarva sāvadya virati सर्व सावद्यविरति i. e. Renunciation of all Sinful Enjoyments. When he was being heartily adored by thirty-two Indras and the gods of the four kinds with a praiseworthy speech full of momentorious meaning, Bhagavān Srî Riṣabha-dêva, who had restrained the enjoyment of the five senses, renounced the world and became an ascetic.

Then, carrying the divine cloth placed by Dêvêndra on his shoulder, and accompanied by Kaccha, Mahākaccha and other ascetics Bhagavān Srî Riṣabha-Swāmī, giving up association with sinful engagement, guarding against three kinds of actions and unhindered, began to wander from village to village. At that time, people affluent with money and gold did not know what begging was and who can be its recepient; so, knowing Bhagavān who was going about as a medicant, to be their lord, they would bow down before him and would offer gold, elephants, horses, maidens, valuable garments, and other desirable articles, so Kaccha, Mahākaccha and other ascetics not getting the required food, were greatly distressed bodily by pangs of hunger on account of continuous daily fasting. Bhagavān Śrî Riṣabha-Swāmī was all this time, observing a vow of complete silence;

hence, having no other means at hand they remained in the forest living on ripe leaves fallen from trees.

Bhagavān himself perfectly firm like Mount Mèru, on account of his superior body-constitution began to wander about without food, from village to village quite alone, without the least sorrow on his part.

Nami (नमि) and Vinami विनमि the sons of Kaccha and Mahākaccha, desirous of getting the wealth of a kingdom, went there and began to serve the Bhagavān with great devotion as if they were preserving a Cintāmaṇi Ratna (चिन्तामणिरत्न the magical thought-gem; philosopher's stone-fulfilling every desire of its possessor). Being pleased with their devotional service, the Nāgèndra नागेन्द्र,-king of the dèvas,-gave them some magical spells and kingdoms in fairy-land. Perfectly satisfied, they went to their respective towns.

Bhagavān, with a body rendered slender by want of food, wandering from town to town and village to village, went to the town of Gajapura गजपुर in Kuru-dèśa. At that time Śrī Śrèyāṁsa Kumāra, the grand-son of Bāhubali actuated by an intense faith arising from a remembrance of events of previous life by the sight of Bhagavān Śrī Riṣabha-dèva, fed the Bhagavān with fresh sugar-cane juice brought by some persons arriving there at that time, as a break-fast on the conclusion of fasting without food and water for one year. At that time, there was a shower of gold coins and gods played celestial music. Citizens assembled there and Śrèyāṁsa Kumāra narrated his whole account before them.

After break-fast, Bhagavān wandering in Bahali, Lankā and other countries, and promoting the welfare of the people by his magnanimity although he was silent, engrossed in the practice of various kinds of penances, and observing vows without any calamities on account of the absence of such Vèdanīya-karma वेदनीय कर्म Pain-producing karmas and the innocence of the people of the times-passed one thousand years there.

Bhagavān Śrî Risabha-dèva, then, went to the town of Purimatāla पुरिमताल near Vinitā Nagari. Remaining under a banyan tree in the pleasure-garden named Sakatamukha शकट-मुख on the north-east corner of the town and observing a fasting of three days, Bhagavān Śrî Risabha-dèva, the only friend in the Three Worlds, while deeply engrossed in excellent bright meditation, acquired the divine endless, Kèvala Jñāna केवलज्ञान capable of bringing to light the remotest meanings of all the objects in the Universe as well as of those outside it, during the first half of the eleventh day of the dark fortnight of the month of Fālguna फाल्गुण when the Moon was in conjuction with the Uttarāsādhā constellation.

Dèvèndras-the kings of the gods-knowing the occurrence of Kèvala Jñāna through the medium of their Avadhi Jñāna अवधि ज्ञान-by the quivering of their thrones due to the supernatural influence of the Kèvala Jñāna, proclaimed its occurrence by loud beating of drums which caused a severe agitation in the divine world, and the whole space becoming filled with the sound of diamond armlets hanging down the arms of divine females dancing with extreme joy, the thirty-two Indras came there with their respective retinue, and began to construct a Samavasarana.

At the place, where the mass of fine dust had become calm by very fragrant cool breezes, where the dust had become tranquil by the sprinkling of water scented with the perfumes of saffron and camphor; where the floor of ground, set with precious stones, had been rendered hand-some by the flowers placed over it knee-deep; where the darkness arising from the smoke of burning incense created an apprehension of clouds in the minds of pea-cocks; where the rays of the Sun had been hindered by the three canopies as white as the foam, over the gold throne embellished with gems and precious stones on all sides; beautified by the three silver ramparts shining brilliantly by gems, gold and bright light, with the vault of the sky, decorated by young sprouts of Aśoka tree, set in motion by mild wind, in the

middle portion of the समवसरण **Samavasaraṇa** Raised dais, faultlessly prepared by gods, Bhagavān Śrī Riṣabha Swāmī, the Best Teacher of the World, sat facing the East, worshipped by numerons gods and goddesses, and saying नमो तित्थस्स **Namo Titthassa**,-Obeisance to the Congregation consisting of साधु **Sādhu** Monks, साध्वीs **Sādhvis**, Nuns, श्रावक **Śrāvakas** Male devoties and श्राविकाs **Śrāvikā** Female devotees; where the gods from heavens were making proud sounds of दुन्दुभि **Dundubhi**, Kettle-drum; where darkness had been dispelled by भामण्डल **Bhāmaṇḍala**,-the luminous circular disc of light moving in all directions; and where yāk chowries as white as the mass of rays of the autumnal Moon, were being waived to and fro.

The four varieties of gods, extremely delighted, took their appropriate seats.

The entire vault of the sky became filled with flags of five colours, flowing from the tops of hundreds of thousands of celestial cars of gods and goddesses coming and going away from there.

At that time, persons appointed to convey the information of the arrival of Jinèśvara Bhagavān to Bharata Mahārājā, hastily came to him simultaneously and informed him about the occurrence of acquisition of केवलज्ञान **Kèvala Jñāna**, Perfect Knowledge to Bhagavān Śrī Riṣabha-dèva, and appearance of चक्ररत्न Cakraratna;-the discus of a cakravartin in the armoury, governed by numerous demi-gods, and capable of removing darkness, instantly by its unparalleled brilliance.

On hearing the account of both the messengers, Bharata Mahārājā thought, " Cakra-ratna is only instrumental in the acquisition of the insignificant pleasure of this world, while the Perfect Knowledge of the Tīrthaṅkara is the source of incomparable happiness in this world, as well as, in the next. With this idea in his mind, having seated Maru-dèvā Mātā, bewildered by the pangs of separation from her son, on an excellent female

elephant, Bharata Mahārājā joyfully started out in company with all his princes and the four-divisioned army, with the object of celebrating the occasion of acquisition of Kèvala Jñāna.

Marching onward, Maru-dèvā Mātā, on seeing the magnificance of the splendour of canopies and other insignia of prosperity of Bhagavān Śrî Riṣabha-dèva, became absorbed in शुक्लध्यान Śukla-dhyāna-Absolute Concentration on the Soul-and became an अंतकृत केवली Antakrita Kèvali, and she immediately attained Final Emancipation.

At that time, the demon-gods, knowing that Maru-dèvā Mātā was the first person to acquire Final Emancipation during that age, celebrated the festival of her Kèvala Jñāna and they consigned her body to the Milk-Ocean.

Bharata Mahārājā then, very joyfully went three times from right to left round Bhagavān Śrî Risabha Swāmī and adored him in various ways, and when he took his seat in the assembly of gods, demi-gods and human beings, Bhagavān Śrî Riṣabha Swāmī commenced to preach as follows with a speech as solemn as the sound of the clouds full of water, voice reaching as far as one yojana (about four miles), and with a speech capable of simultaneously removing the doubts of every body:—

परमङ्गाणि उ चत्तारि दुलहलम्भाणि एत्थ जीवाणं ।
माणुस्सं धम्मसुई सद्धा तवसंजमे विरियं ॥ १ ॥
संसारविरत्तेहिं एयं नाऊण धीरपुरुसेहिं ।
सव्वायरेण जत्तो कायव्वो धम्मकज्जेसु ॥ २ ॥
बहुदुक्खपीडियाणं मच्चुपरद्धाण कम्मवसगाणं ।
अन्नं न किं पि सरणं धम्मं मोत्तूण संसारे ॥ ३ ॥
विहडन्ति सुया विहडन्ति बन्धवा विहडइ सुसंचिओ अत्थो ।
एक्को नवरि न विहडइ विहिणा आराहिओ धम्मो ॥ ४ ॥
सयणाइमोहमूढो काऊण महापरिग्गहारम्भे ।
एक्को जाइ परभवं एक्को च्चिय वेयए दुक्खं ॥ ५ ॥
जह कयलीए न सारो जह वालुयपीलणे य नो तिल्लं ।
मायण्हियाए न जलं तह संसारे सुहं नत्थि ॥ ६ ॥

किंपागस्स फलं पिब हालाहलमीसिय व्व परमन्नं ।
आवायमेत्तसुहया विसया परिणामविरसा उ ॥ ७ ॥

जह किर दुद्धं पेच्छइ मज्जारी नाउण लउडयं मुद्धा।
तह मूढो विसयसुहं पेच्छइ नो नरयदुक्खाइं ॥ ८ ॥

जह रयणखणिं पत्तो महग्घमोल्लाइं मोत्तुं रयणाइं ।
गेण्हइ वण्णइ्ठाइं अइमूढो कायखण्डाइं ॥ ९ ॥

तह पत्ते मणुयत्ते सग्गपवग्गाइसोक्खसक्खणगे ।
न करन्त धम्मतत्तिं विसए सेवन्ति मूढप्पा ॥ १० ॥

जो विसयसुहपसत्तो लद्धुं मणुयत्तमाइसामग्गिं ।
न कुणइ धम्मं कागणिसहस्सहारगसरिच्छो सो ॥ ११ ॥

एवं नाउं तुम्हे जाव न वाहीविडम्बए देहं।
जाव न जरा न मच्चू अप्पहियं ताव चिन्तेह ॥ १२ ॥

सम्मत्तं पडिवज्जह करेह सावज्जजोगवेरमणं ।
निज्जिणह कसायरिवू दण्डत्तियनिग्गहं कुणह ॥ १३ ॥

मिच्छद्दंसणअविरइकसायमणमाइदुट्ठजोगेहिं ।
जीवो बन्धइ कम्मं कम्मेण य भमइ संसारे ॥ १४ ॥

1. Paramaṅgāṇi u cattāri dulahalabbhāṇi ettha jîvānam;
Māṇussam, dhammasuî, saddhā tavasañjame viriyam.

2. Samsāravirattèhim èyam nāūṇa dhîrapurisehim;
Savvāyarèṇa jatto kāyavvo dhamma-kajjèsu.

3. Bahu-dukkhapîḍiyāṇam maccuparaddhāṇa kammavasagāṇam;
Annam na kim pi saraṇam dhammam mottūṇa saṁsārè.

4. Vihadanti suyā vihadanti bandhavā vihadai su-sañcio attho;
Ekko navari na vihadai vihiṇā ārahio dhammo.

5. Sayaṇāi mohamūḍho kāuṇa mahāpariggahārambhè;
Ekko jāi parabhavam èkko ceiya vèyaè dukkham.

6. Jaha kayalîè na sāro jaha valuyapîlaṇè ya no tillam;
Māyaṇhiyāè na jalam taha saṁsārè suham natthi.

7. Kimpāgassa phalam piba hālāhalamîsiya vva paramannam;
Āvāyamèttasuhayā visayā pariṇāmavirasā u.

8. Jaha kira duddham pècchai majjāri nāuṇa lauḍayam muddhā;
Taha mūḍho visayasuham pècchai no narayadukkhaim.

9. Jaha rayaṇakhaṇim patto mahagghamollāim mottu rayanāim;
Geṇhai vaṇṇaddhāim aimūḍho kāyakhandāim.

10. Taha pattè maṇuyattè saggapavaggai sokkha sanjaṇagè;
Na karanti dhammatattim visaè sèvanti mūḍhappā.

11. Jo visayasuhapasatto laddhum maṇuyattamāisāmaggim;
Na kuṇai dhammam kāganisahassahāragasariccho so.

12. Evam nāṇm tumhè jāva na vāhividambhaè dèham;
Jāva na jarā na maccū, appahiyam tāva cintèha.

13. Sammattam paḍivajjaha karèha sāvajja-joga-vèramaṇam;
Nijjiṇaha kasāyarivū daṇḍattiyaniggaham kuṇaha.

14. Micchaddamsaṇa avirai kasāyamāṇamāi-duṭṭha-jogèhim;
Jîvo bandhai kammèṇa ya bhamai saṁsārè.

Trans—1-2. In this world, these four excellent acquisitions are hard to obtain viz. 1. Human existence, 2. A love of hearing traditional religious precept, 3. A sincere longing after Dharma, and 4. A desire of training manly vigour in the practice of penance and control over senses. Realizing this, wise persons indifferent to worldly attachment, should very seriously endeavour to exert themselves in religious duties.

3. For those who are afflicted with many miseries and for those who have been subjected to the influence of death and dependence on others, there is nothing else affording shelter, except Dharma.

4. The sons torment him, the kinsmen torment him, his well-accumulated wealth torments him; only the duly-adored Dharma does not torment him.

5-6. Bewildered with delusion about kinsmen and others and having acquired immense wealth, property, by great enterprises, he alone is born in the next world, and he alone, decidedly suffers agonies. Just as there is no core in a plantain tree, just as there is no (extraction of) oil while pounding sand, just as there is no water in a mirage, in the same manner, there is no happiness in this world.

7. Sensual enjoyments intermixed with misery and happiness are unpleasant in the end, as it were,-the best food mixed with a deadly poison, like किंपाकफल **Kimpāka phala**, the fruit of Kimpāka.

8. Just as a parrot vainly seeks after an insignificant quantity of milk and does not look to the cat, in the same manner, the bewildered man seeks after pleasures of the senses, but does not look to the miseries of hell,

9. Just as a very stupid man entering a mine of jewels takes hold of pieces of glass of beautiful colours, leaving away gems of immense value.

10. In the same manner, having acquired human existence, capable of accomplishing the happiness of heavens and Final Emancipation, stupid persons do not inquire into the underlying principles of Dharma, but enjoy sensual pleasures.

11. The man desirous of acquiring the happiness of sensual enjoyments, who, having obtained the completeness of material e. g. human existence etc, does not practise Dharma (religions) is like one possessing a neck-lace of thousand cowries.

12. Knowing this, you medidate on the welfare of your Soul, so long as disease does not over-power the body, and so long as there is no old age and no death.

13. Accept Samyaktva, practise abstinence from sinful occupations, conquer the enemy कषाय **Kaṣāya**, Passion, and have control over दण्डत्तियं **Daṇda-ttiyam**, the three kinds of thought-activities of mind, speech and body, which result in evil Karmas.

14. A soul attracts Karmas to itself under the influence of Mithyātva (False Belief), **Avirati** (Vowlessness), Kaṣāyas (Passions), and evil thought-activities of mind, speech and body, and wanders in the Saṃsāra under the influence of his Karmas.

On hearing the preaching, Bharata Mahārājā accepted the vows of a Śrāvaka. Brāhmī became a nun. Riṣabha-sèna, the son of Bharata Mahārāja, who had acquired the Karma of becoming a Gaṇadhara in his previous life, renounced the world and accepted Dīkṣā. Sundarī took the vows of a Śrāvikā (a female devotee).

Inauguration of Śrī Saṅgha.

In this way, Bhagavān Śrī Riṣabha Swāmī inaugurated the institution-Śrī Saṅgha (a corporation) consisting of Sādhus (Monks), Sādhvīs (Nuns), Śrāvakas (Lay-men), Śrāvikās (Lay-women).

At that time, the sons of Bharata Mahārājā except Kaccha and Mahākaccha, who had become hermits, on hearing the dignity of Kèvala Jñāna, and on seeing Bhagavān Śrī Riṣabha Swāmī surrounded by a retinue of Bhavanapati, Vāṇa-vyantara, Vaimānika, and Jyotiṣk gods, accepted Dīkṣā again.

Simultaneously, five hundred sons and seven hundred grandsons of Bharata Mahārājā becoming disgusted with the frailty of worldly enjoyments, renounced the pleasures of royal prosperity, and accepted Dīkṣā in the same Samavasaraṇa.

Birth of Marīci Kumāra.

27. The Soul of Nayasāra having completed a term of one Palyopam as his existence as a god in Saudharma-dèva loka, took the form of a foetus, in the womb of Vāmā-dèvi, wife of Bharata Mahārājā, portended by excellent dreams, on account of his association with Jain Sādhūs, during his previous life.

After a period of nine months and seven and a half days, the fortunate soul, capable of dispelling the darkness of the ten directions of the Universe, and of spreading the brilliance of his excellent lustre like a celestial being, was born as a son at a very auspicious moment during a favourable constellation.

On hearing an account of his wonderful lustre and excellent birth, Bharata Mahārāja appropriately named him as Marīci.

Appearing beautiful like a great Aśoka tree on account of his excellent fingers, and pleasing to the mind of the entire populace, Marîci eventually grew up to youth.

Dîkṣā of Marîci Kumāra.

On seeing the splendour of the miracles such as Aśoka Vrikṣa, Puṣpa Vriṣṭi etc created in the Samavasaraṇa of Bhagavān Śri Riṣabha Swāmi by the gods of four kinds, and on hearing his preaching resembling the flow of nectar in peacefully removing all the doubts in relation to the nature of objects of the past, present, and future, and on realizing this worldly existence to be as fickle as the movements of the ears of an elephant, on considering the pleasures of association with lotus-eyed young females as well-blossomed large poison-creepers; on knowing the affectionate relationship of loving individuals to be as momentary as the flashing of an untimely lightening, and at a time when he had an intense longing for developing the True Religion, Marîci Kumara took भागवति दिक्षा Bhāgavati Dîkṣā, the Initiation preached by the Tîrathaṅkaras, with great pomp at the hands of his grand-father.

Now, having commenced the duties of an ascetic in right earnest, Marîci Muni, exclusively devoted to the observance of the five kinds of आचारs Acāras,-customary rules of conduct (for an ascetic), exceedingly careful with regard to the five समितिs Samitis, Correct ways of behaviour on various occasions, three kinds of गुप्तिs Guptis, Control over mind, speech, and body, and with regard to the strict observance of the five महाव्रतs Mahā-Vratas, great vows (of an ascetic); devoid of interest for his own body; abandoning greed like Ratna-Vaṇika throwing away the heap of iron; agreeable to others like an ocean to the crocodile, being himself free from pride; capable of removing vices of others like the Sun dispelling the darkness of the night; maintaining patience like the नागराज Nāgarāja, the Serpent-king, holding the earth on his head; the destroyer of the four Passions, like Mount Mandara churning the ocean; the exploiter of difficult

actions, like a great warrior, or a well-devised plan, being himself capable of doing great deeds; moving about without hindra nce in different directions in villages or towns, and holding steadfastly a knowledge of the aphoristic rules of the eleven Angas and their meanings, walked about from village to village and town to town, in company with Bhagavān Śrî Rîṣabha Swāmī.

After the appearance of चक्ररत्न Cakra-ratna-the excellent discus-of a cakra-vartin, Bharata Mahārājā, having conquered the six continents of Bharata Kṣètra, with the aid of his four-divisioned army, as far as मागधतीर्थ Māgadha Tîrtha in the East, वरदामतीर्थ Varadāma Tîrtha in the South, प्रभासतीर्थ Prabhāsa Tîrtha in the West, and as far as the small Himavanta Mountain in the North, returned to his capital city, accompanied by thirty-two thousand crowned kings and their retinue after a lapse of sixty-thousand years. For twelve years, the great ceremony of his inauguration as a mighty cakra-vartin, was celebrated throughout his dominions, and the feudatory kings went to their homes in distant countries, from which they had accompanied him.

Now one day, Bharata Cakra-vartin sent word through messengers to his ninety-eight younger brothers "You accept my sovereign rule or give up your kingdoms or be ready for a fight; otherwise find out some suitable remedy." On hearing these words of the messengers, all of them with their eyes blood-shot with anger and vehemently striking the ground with a big stick, wrathfully said "O wicked messenger! Who is Bharata? What right has he of giving such silly orders? Our father Bhagavān Śrî Rîṣabha-dèva has apportioned kingdoms individually to all of us as well as to Bharata, so, we are quite willing to act in accordance with the orders of our father."

With these words, they angrily caught the messengers by the throat and drove them away by the back-door.

At that time, Bhagavān Śrî Riṣabha Swāmi, walking from village to village went to अष्टापदपर्वत Mount Aṣṭāpada. Gods of

four kinds were present there. The ninety-eight brothers of Bharata Mahārājā hastily went to the Samavasaraṇa and having joyfully done respectful obeisance before Bhagavān Śrî Riṣabha Swāmi, they took their seats at appropriate places.

At a suitable opportunity they briefly stated the orders of Bharata Mahārājā and respectfully inquired " O Father ! Please let us know whether we should fight or whether we should abandon our kingdoms."

Bhagavān Śrî Riṣabha Swāmî, thereupon, knowing them to be suitable individuals, narrated to them the undermentioned story of an अंगारदाहक Aṅgāra-dāhaka, a charcoal-burner, with the object of removing them from worldly enjoyments and dispelling their evil inclinations.

The Story of An Aṅgāra-dāhaka.

"An Aṅgāra-dāhaka अंगारदाहक, a charcoal-burner went to a neighbouring forest in summer, for the purpose of preparing coals with a vessel full of drinking water. There was a large quantity of dry wood in the forest. He collected them all in one place and set fire to the heap. He sat near the fire. His body became greatly heated by the burning wood. He was fatigued by preparing wood from the trees, and as he was very thirsty on account of the intense heat of the mid-day Sun of summer, he slept there.

"Meanwhile, the charcoal-burner had a dream. During the dream, he drank, the quantity of water he had brought with him like an old, hard-working bullock of Mārwār, distressed by excessive heat of summer. His thirst was not quenched; so, he drank what-ever quantity of water there was in water-pots in his house, and then, he entered wells, tanks, and lakes in pleasure-gardens. Having drunk the whole quantity of water there, he entered big rivers like the Ganges, and made them dry like the hot Sun of the final annihilation of the world. The charcoal-burner, then, drank the entire quantity of the water of the oceans as if it

were only two handfuls. His thirst was not at all lessened, but on the contrary, it gradually increased, and so, immensely distressed by his inability to obtain water in any place in the whole world, he carefully went in search of water.

" Eventually, the charcoal-burner found out a very deep well with a small quantity of foul-smelling water On seeing the well after a long time, he was excessively delighted. Being unable to enter the well, he tied a bunch of hay with a long piece of string and threw it into the well with the object of removing his pangs of thirst, and began to pass his days by drinking, with his mouth wide open, whatever drops of filthy water he was able to get dribbling from the bunch of hay taken out from the well.

" O dear children! just as when the thirst of the charcoal-burner was not alleviated by drinking the entire quantity of water in wells, ponds, rivers, and oceans, do you think his thirst will ever be pacified by drops of filthy water dribbling from the bunch of hay? In the same manner, O beloved of the gods! You have enjoyed the excellent pleasures of the five senses in your previous lives. During your last भव Bhava, (worldly existence), you enjoyed without hindrance, the happiness of the excellent सर्वार्थसिद्धविमान Sarvārtha-Siddha Vimāna,-the celestial chariot Ṣarvārtha-Siddha for thirty-three Sāgaropams. However, O Magnanimous people! When you have not become satisfied by these excellent pleasures, do you think you will be satisfied by governing a small kingdom? Therefore, do not have attachment, even for a moment, for pleasures of human existence which are produced by contact with dirty objects, which are short-lived, full of miseries in the end, insignificant, detestable, and capable of giving delight only in the beginning but the cause of misery and death to thousands of lives in this Saṁsāra, and which have evidently been abandoned by wise people."

Having instructed the ninety-eight brothers, Bhagavān Śrī Riṣabha Swāmī instantly prepared the excellent वैतालिक Vaitālika

Adhyayana, and gave all of them, भागवति दीक्षा **Bhāgavati Dīkṣā,** (Initiation into the Order of Monks preached by the Tîrthaṅkaras.)

These ascetics, appearing beautiful by their highly well-behaved conduct as Sādhūs, who had destroyed their remaining injurious Karmas and whose feet were worshipped by the entire population, eventually acquired केवलज्ञान **Kèvala Jñāna,** Perfect Knowledge, and they began to move about on the earth adorned with beautiful villages and towns, in company with Bhagavān Śrī Riṣabha Swāmi.

Now, Bharata Mahārājā sent a messenger to his younger brother बाहुबलि Bāhubali, who, having insulted the messenger commenced a fight with Bharat Mahārājā but becoming vehemently disgusted with worldly enjoyments, finally took भागवति दीक्षा **Bhāgavati Dīkṣā,** Initiation into an Order of Monks preached by the Tîrthaṅkaras, out of his own accord.

After taking up the duties of an ascetic, an idea occurred to Bāhubali "Why should I do respectful salutation to my younger brothers who have adopted asceticism previously? With this idea in his mind, Bāhubali remained in कायोत्सर्ग **Kāyotsarga,** an act of stopping the activities of the body and meditating upon the Soul.

Bhagavān Śrî Riṣabha Swāmi, sent two nuns viz ब्राह्मी Brāhmî and सुन्दरी Sundarî to the spot, for the purpose of instructing him to the Right Path, and both of them advised him by citing an example of an intoxicated elephant which he was riding. As soon as Bāhubali Muni raised up his foot with the object of going to Jinèśvara Bhagavān Śrî Riṣabha Swāmî for the purpose of bowing down before his younger brothers, he acquired केवलज्ञान **Kèvala Jñāna,** Perfect Knowledge.

Bharata Mahārājā, then, conquered all his enemies, and; remaining in his capital city, governed his extensive kingdom very judiciously, to the best of his abilities.

Marîci Muni, while strictly observing the ten principal kinds

of religious practices which must necessarily be daily performed, devoted himself to the practice of self-control, directing his thoughts to the frailty of worldly objects, and practising the eighteen kinds of celibacy,-passed many years of ascetic life.

Marīci Muni as a Parivrājaka.

One day in summer-when the hot rays of the dreadful Sun resembled the flame of fire,-when the hot winds blew as if from the burning furnace of a black-smith,-when the surface of the earth became hot like the hearts of affectionate females separated from their beloved ones,-when his whole body was full of dirt on account of his remaining without a bath for a long time,-and when he was perplexed and greatly afflicted by the quantity of prespiration coming out from his whole body,-the mind of Marīci Muni humiliated by excessive thirst following heat all over his body caused by the intense heat of the terrible Sun of summer, became at once alienated-powerless-from asceticism, at a critical moment during which his heart became defiled under the evil influence of चारित्रावरणीयकर्म **Cāritrāvaraṇīya Karma**,-a Karma obscuring inclinations for self-control,-although he did not possess any bad friend, although his body had become emaciated by the practice of two days' and three days' fasting while residing among a group of ascetics under his preceptor, and although he was always revising the study of the Eleven Aṅgas and their meanings.

When the extremely powerful warrior मोह **Moha**, Infatuation-The fourth deluding karma out of the eight chief Karmas,-at whose appearance, a soul is subject to attachment, hatred, passion, sexual enjoyment, and falsehood,-is able to defile the minds of such mighty pious souls, what else cannot be accomplished by the eight Karmas which are capable of making things that are quite unaccomplishable by human intelligence, as objects easily accomplished ?

Besides, so long as a Soul is not enslaved under the fetters of this great monster Moha, till then, the sense of remaining

firm to one's religious duties, becomes wide awake, and till then only, an individual can be exempt from censurable undertakings. The precious treasure Mokṣa is lost, and then the परिषह्s Parīṣahas,-the endurances of twenty-two accidental miseries,-defeat even a dutiful ascetic like so many venomous snakes.

Marīci Muni, whose efforts for the maintenence of religious duties were becoming slack, now thought:-" I am now, in every way, unable to duly perform my duties as an ascetic. Therefore, what should I do? What remedy should I adopt? Should I go away to a foreign country or find out a plan for propitiating any deity? What is the use of entertaining such false notions?

" Or, leaving aside the duties of an ascetic, should I, now, go home? But, I am afraid, that expedient is not safe for me. Because, being the son of Bharata Cakravartin, who is the protector of the earth ornamented by the girdle of the four oceans; who has crushed down invincible enemies by his powerful arms; whose feet are embellished by the mass of rays coming from the diadems of kings bowing down before him; who is the lord of ninety-six crores of villages and towns, and whose orders are not infringed by any one, how can I not feel ashamed in asking for the house and property already abandoned by me, out of my own accord? Or, while going home, how cannot the faces of my parents become gloomy with shame on their knowing me to be one who has violated his vows? Or, how can I become the first to defile the dazzling bright fame of इक्ष्वाकु कुल Ikṣvāku-kula,-the race of Ikṣvāku,-which is as white as snow, a pearl neck-lace, cow's milk, the Jasmine flower, or the Moon? Or, will not my own brothers and kinsmen brought up along with me, censure me for frivolously abandoning the excellent path will-fully adopted by me? Or will not, my case serve as a faithful example for wicked individuals?"

" It is, therefore, perfectly inappropriate for me to go home in every way.

" But it is, now, advisable for me, any how, to restrain my mind with a clear conscience.

" I am not, however, competent to keep my mind steady, even for a moment, like a big slab of stone tumbling down from the top of a mountain, or like a huge wave of the ocean tossing about by the fierce wind prevailing at the time of the annihilation of the world, or like a great mass of brightness issuing from the disk of the Sun or like the great fire burning furiously in a very dry forest.

" The duties of an ascetic deserve to be observed by exceedingly careful and strong-minded persons, and I am like an unbridled ass. They are suitable for great persons, who are like huge elephants with powerful trunks, and I am a coward. How can I, therefore, enter into a terrible fight with very strong warriors intimidating me by fearful expressions of eye-brows ?

" Besides, defeated by an array of irristible endurances of accidental miseries, I am, for the present, entirely unable to perform the duties of an ascetic in a way that ought to be performed, however charming they are by the possession of the eighteen thousand ways of maintaining chastity. Self-control is hard to be traversed like Mount Mèru, and I am, now, highly dejected, how can I carry the burden with a despondent mind throughout my whole life ?

" Although my grand-father Bhagavān Śrî Risabha Swāmī, with manifest supernatural powers is able to see the unsteady state of my mind like a fruit in the palm of his hand, how can I possibly observe the highly sublime duties of an ascetic with indifference to worldly attachment, by the use of such methods ? The orders of my religious preceptor can be strictly followed for a few days, but, how can self-control be practised throughout life ? Now that my mind has become enfeebled, I am undoubtedly unable to observe the duties of an ascetic without a blemish. The state of a householder, is also, unsuitable, ill-omened, for me.

" What expedient should I, now, devise ?

Bewildered thus, with the idea " What to do now ? Under

the inconceivable supernatural powers of Karmas and under conditions favourable for wandering in the endless ocean of Saṁsāra, with such an idea as a consequence of inevitable Fate, and while finding out assiduously a remedy suitable to both the conditions of life, Marīci Muni, had the under-mentioned thought in his mind, out of his own accord, and he eventually assumed the dress of a wandering religious mendicant:—

तथांहि-श्रमणास्त्रिदण्डविरताः अहं तु न तथा इति मम त्रिदण्डं चिन्हमस्तु; श्रमणा द्रव्यभावाभ्यां मुण्डाः अहं तु न तथेति मम शिरसि चूडाक्षुरमुण्डनं चास्तु; तथा श्रमणानां सर्वेभ्यः प्राणातिपातादिभ्यो विरतिर्मम तु स्थूलेभ्यः साऽस्तु; शीलसुगन्धाः साधवो नाऽहं तथेति मम चन्दनादिविलेपनमस्तु; तथा अपगतमोहाः श्रमणाः, अहं तु मोहाच्छादित इति मे छत्रकमस्तु; श्रमणा अनुपानच्चरणाः मम तु चरणयोरुपानद् अस्तु; श्रमणाः निष्कषायाः, अहं तु सकषाय इति मम काषाय्यं वस्त्रमस्तु: श्रमणाः स्नानाद्विरताः मम तु परिमितजलेन स्नानं पानं चास्तु, एवं स्वबुद्धया परिव्राजकधर्मं विकल्पितवान् ॥

Tathāhi-Śramaṇā-stridaṇḍāviratāḥ aham tu na tathā iti mama tridṇḍam cinhamastu; śramaṇā dravyabhāvābhyam muṇḍāḥ aham tu na tathèti mama śirasi cūḍā-kṣuramuṇḍanam cāstu; tathā śramaṇānām sarvèbhyaḥ prāṇātipātādibhyo virati-r-mama tu sthūlèbhyaḥ sā'stu; śilasugandhāḥ sādhavo nāham tathèti mama candanādi vilèpanamastu; tathā apagatamohāḥ śramaṇāḥ aham tu mohācchādita iti mè chatrakamastu; śramaṇā anupāna-ccaraṇāḥ mama tu caraṇayorupānad astu; śramaṇāḥ niṣkaṣāyāḥ aham tu sakaṣāya iti mama kāṣāyyam vastramastu; śramaṇāḥ snānādviratāḥ mama tu parimitajalèna snānam pānam cāstu, èvam svabuddhyā parivrājakadharmam vikalpitavān.

Explanation.—The worthy ascetics have complete control over the activities of the mind, speech, and body, and by abandoning activities for evil deeds, they are always busy with harmless activities. I do not possess these admirable qualities. I am overpowered by sensual enjoyments and am destitute of any control over activities of mind, speech, and body. So, let there be a significant sign of त्रिदण्ड Tri-daṇḍa,—the triple staff—indicating want of control over thought, word, and deed, for me.

The worthy ascetics pluck out the hair of their head and beard, and they have complete control over senses.

But, why should there be plucking out of hair for me as I am without any restraint over senses. So, let there be a शिखा Śikhā–a tuft of hair on my head,-and shaving with a razor, in contrast with the plucking out of the hair of an ascetic.

The worthy ascetics observe their sacred duties while carefully giving attention to the protection of visible and invisible living beings, by mind, speech, and body. But I am unable to do it. Let there be a protection of visible living beings only for me.

The worthy ascetics have renounced wealth and property, while I have not; so, let there be a gold thread worn over my left shoulder, as an indication of wealth for me.

The worthy ascetics, who wash away the dirt of their Karmas by the practice of chastity, are always adorned with the fragrance of celibacy, while I am full of foul odour. So, it is appropriate for me to besmear my body with sandal–wood–paste and fragrant powders with the object of removing that foul odour.

The pious ascetics are free from मोह **Moha**, Infatuation, and they do not use shoes without any urgent necessity, but I, being enslaved by **Moha**, always look to the comforts of my body. So, I stand in need of an umbrella and shoes for the protection of my body.

The magnaninious ascetics put on worn out, white, contemptible, few, and dirty garments, but I am impure–minded with vehement passions, so, let there be garments dyed red with colouring substances for me.

The worthy ascetics, being afraid of censurable undertakings, do not, even mentally, desire for undertakings requiring the use of large quantity of water which is full of small animalcules, but, I, being connected with mundane existence, will use a measured quantity of such water for drinking, beathing, and other purposes.

Leaving aside the duties of an यति Yati,-a Jaina ascetic, Marîci Muni now commenced the life of a परिव्राजक Parivrājaka, a wandering religious mendicant with an apparel quite different from that of a Jaina ascetic, but invented by himself.

Marîci Parivrājaka, however, having a special predilection in his heart for the uninterrupted hearing of Right Knowledge, used to move about to villages and towns in company with Bhagavān Śrî Riṣabha Swāmī.

Now, on seeing a परिव्राजक Parivrājaka, with an altogether different apparel, with an umbrella in his hand, with a long hanging tuft of hair on his head, with a triple staff in his side careful about decorating his body, resplendent with garments coloured with ochure appearing like the setting Sun, with his body besmeared with sandal-wood-paste, and with shoes on his feet, in a congregation of Jaina ascetics, people requested Marîci Parivrājaka for instruction on religious subjects, out of curiosity.

Marîci being well-versed in Jaina Canonical Works and clever in explaining True Religion, began to preach on the duties of an ascetic as follows:

An ascetic should carefully avoid injuring or killing visible, as well as invisible living beings throughout his life. He should never tell a lie regarding the life of a living being, out of anger, greed, ridicule, fear or sacrifice of life. He should never mentally verbally, or bodily, take away any object, animate or inanimate, small or big, that is not given by its possessor, either in a village, or a town, or in a forest. Avoiding celestial, human, or tiryanca females, however charming and beautiful they may be, as so many venomous snakes, an ascetic should not have any sexual intercourse with them even for a moment. He should never ask for cotton-beddings, or cotton-pillows which are pleasing to touch, except a संस्तार Saṁstāra, a bed of blankets measuring two and a half arms. Although he may be distressed on account of food and drink without taste or of unpleasant food and drink, an

ascetic should never think of asking for food and drink of a delicious taste. When his organ of smell (nose) comes in contact either with the fragrant smell of बकुल Bakula, (Mimusops Elengi), मालती Mālati, (Jasminum Grandi-florum), and कमल Kamala, (Lotus) or, on the contrary, in contract with very foul odour, an ascetic should entertain a homogeneous feeling. He should not be pleased on seeing a handsome form that is attractive to the eyes and delightful to the mind, or be angry on the contrary, on seeing an ugly shape. An ascetic should have an uniform disposition on hearing the music of a वेणु Vèṇu, a flute, वीणा Vîṇā, a lute, and the variegated music of divine songsters or the unpleasant yellings of an ass or of a cat. He should not be angry with stupid persons who may be intent on ridicule, striking, or offending him, as if they were his own kinsmen. An ascetic should not be proud of acquiring fame, or of astonishing the world by some great deed or of possessing some excellent virtues. He should immediately avoid माया Māyā, Deceit, as if it were a faithless wife; because, it creates breach of trust, closes up the door of happy lot in future life, and results in endless miseries. He should never harbour the demon लोभ Lobha, Greed, as it is always intent on artful management at the least opportunity. He should restrain the wicked mind like a wild elephant destroying the excellent tree in the form of शील Śîla, Chastity, affording pleasant shelter and happy result. In censurable dealings, he should always necessarily speak out the Truth, but at times when there is an imminent danger of injury or death to living beings, only on such rare occasions, there is no harm in swerving a little from the right path. He should very carefully observe the duties of an ascetic. An ascetic should not use an umbrella or shoes even if he be greatly distressed by the heat of summer. He should completely avoid taking undue care of his own body. He should not give up the practice of plucking out of the hair of his head although it is painful. He should never ask for clothes dyed with minerals.

In this way, Marîci explained the Rules of Conduct of an ascetic.

In conclusion he said, " If you are desirous of the entire Happiness of Final Emancipation, you should carefully observe the rules of conduct briefly explained by me.

People were greatly delighted, and they said, " O worthy sir! if such are the rules of conduct for an ascetic, how is it that you make use of an umbrella and other materials, and how is it that you do not pluck out the hair of your head as prescribed in the Śāstras ?

Marīci replied, " O magnanimous people! You do not entertain a doubt in your mind that this ascetic says one thing and does the other. Because, my judgment has been overcome by worldly enjoyments; I am vanquished by the mighty wrestler मोह Moha,-Delusion of mind preventing discernment of the Truth- and making men believe in the reality of enjoyment of worldly pleasures; I am baffled by unfettered wicked passions; my wealth of tranquilization has been stolen away by the robbers i-e by the senses which are hard to control; the malicious Evil Fate is intently staring at me, therefore, like a very valuable gem given by a mean man, or like an excellent magic spell shown by a विद्याधर Vidyādhara,-a kind of aerial genius dwelling in the Himālayas, attendent on Śiva and possessed of magical powers,-or like the right path to the wished-for town shown by a low-caste man, or like an excellent remedy shown by a highly-diseased physician, you leave aside the question of my merits or demerits, and accepting the duties of an ascetic, accomplish your most desired object.

On listening to the valuable advice of Marīci, numerous persons of Kṣatriya royal families renounced the world out of their own clever intellect, and abandoning their sons, wives, family-members, friends, and immense wealth with a firm faith in the Doctrines preached by the Tīrthaṅkaras, became ready to take up Dīkṣā. On knowing them to be persons ready to become his disciples, Marīci used to send them to the illustrious Bhagavān Śrī Riṣabha Swāmī,-the Lord of the Three Worlds,-who was like

a blazing flame in burning away the trees of the Saṁsāra, and who was appearing extremely glorious by the eight kinds of excellent attendant miraculous objects.

Marîci, now, passed his days, going in company with Bhagavān Śrî Riṣabha Swāmī, to towns and villages, enlightening, at the same time, numerons individuals in the True Religion, censuring always his blame-worthy conduct, having predeliction for worthy ascetics; meditating on the various interpretations of Sacred Books; and wearing the apparel of a परिव्राजक Parivrājaka, (a wandering religious mendicant) invented by himself.

When one day, Bhagavān Śrî Riṣabha Swāmī, going from town to town and village to village, went to Mount अष्टापद Aṣṭāpada for a pilgrimage, Bharata Cakravartin, on hearing that his younger brothers had taken Dîkṣā, became extremely sorry. With the idea that they may still accept the management and control of kingdoms, Bharata Cakravartin respectfully prostrated himself before Bhagavān Śrî Riṣabha Swāmī, and requested his younger brothers to accept the pleasures of enjoyment of kingdoms. His younger brothers who were not the least desirous of the pleasures of this world, replied, 'O illustrious king! Having once abandoned, out of our own free will, the enjoyment of worldly pleasures which are the source of a multitude of miseries, and which are like a secret thorn to our hearts, how can we possibly accept them again? These enjoyments may appear delightful as they are associated with erotic sentiments of sexual pleasures with affectionate young women, but we do not desire to hear anything about them."

When his brothers renounced everything in this world, Bharata Mahārājā thought "Since my brothers have abandoned all objects of worldly enjoyments, let me acquire पुण्य Puṇya, Merit, by giving them articles of food and drink."

With this idea in his miud he ordered five hundred bullock-carts full of exeellent food-materials to be brought there and requested the Sādhūs to accept the food-material from them.

Refusing him again, they said, "O excellent worthy man! Food and drink materials specially prepared for Sādhus or specially brought for them, cannot be accepted." He therefore requested them to accept the food prepared for his house-hold. But when the Sādhūs refused to accept it also, saying "As food belonging to a king, it also is unacceptable to Sādhūs, Bharata Cakravartin becoming greatly distressed, deploringly said "O! The Sādhus have now forsaken me in every way." Now seeing Bharata Cakravartin in a dejected mood, Indra, with the object of satisfying him, requested Bhagavān Riṣabha-dèva to explain him the varieties of अवग्रह Avagraha-the limits of personal authority.

Bhagavān Śrî Riṣabha-dèva said, "O Indra of the gods The **avagrahas** are of five kinds. They are-1. इन्द्रावगह Indrāvagraha 2. राजावग्रह Rājāvagraha 3. गृहपतिअवग्रह Grihpati Avagraha 4. सागारिक अवग्रह Sāgārika Avagraha, and 5. साधर्मिक अवग्रह Sādharmika Avagraha.

O Indra! You are the lord of the southern portion of the Jambū-dvîpa, the Sādhūs should, therefore, go about in that portion of the continent with your permission; because it is Indrāvagraha. 2 राजावग्रह Rājāvagraha-the limit of the authority of a king; Bharata Cakravartin! now as you are the lord of the six continents, Sādhūs residing here should take your permission. 3. गृहपति अवग्रह Grihapatî Avagraha-the limit of the authority of the head of a family or of a province. He being the head of his circle of individuals must be requested for permission. Sādhūs should always take his permission 4. सागारिक अवग्रह-Sāgārika Avagraha. Relating to the permission of a layman who orders a place of residence for an ascetic. The house-holder is the giver of the place of residence, and a house, or a shed, or a suitable building, is the place of residence. By the giving of a place of residence, a house-holder is able to cross the ocean of Saṁsāra. The name is quite appropriate. Because, whatever benefit is derived by the religious preaching to devout individuals by the Sādhūs living in that place of residence becoming absorbed in

religious meditation or in the study of remarkable Scriptural works, or in the practice of religious vows or difficult penances such as fasting for two, three, or more days, and when the ascetics do not feel the want of clothes, utensils, and food-materials, the place of residence can, in every way, be the highest and most efficient instrument of benefit. In this way, the donor of a place of residence is able to cross readily the unfathomable ocean of Saṁsāra, which is full of the waves of terrible miseries. In the absence of a suitable place of residence, if one cannot minutely look to the protection of small animals, how can he possibly expect the observance of a good religion unimpededly in all its details? 5. साधर्मिक अवग्रह Sādharmika Avagraha, Relating to co-religionist Sādhūs desirous of living in one locality in accordance with an universally accepted principle. For instance:-A Sādhu desirous of occupying a portion of a place of residence should ask the permission even of his co-religionist Sādhu occupying the building with the permission of a house-holder.

On hearing the explanation of the five kinds of Avagrahas, the Indra, bowing down respectfully before the Bhagavān in such a way that his five limbs-head, two arms, and two knees-touched the ground, said, "O Worshipful Lord! from now, I give my consent to the permission to go about to the Jain ascetics residing in the southern half of Bharata kṣètra. The Bhagavān said "O Indra of the gods! It is quite appropriate." On hearing this, Bharata Cakravartin also, becoming contented, said "O Worshipful Lord! I give permission for a place of residence to all the Sādhūs residing in Bharata-kṣètra."

Then, Bharata Cakravartin, with the advice of Indra, had, all food-material brought for the Sādhūs, given away to the श्रावकs Śrāvakas, Laymen-votaries possessing the twelve vows of a house-holder. With the idea that in this way the destruction of Karmas can also be effected, Bharata Cakravartin cammenced the giving of food every day to Śrāvakas. Bhagavān Śrī Riṣabha-dèva then went else-where.

All those Śrāvakas also, leaving aside their house-hold business, adopted the Vèda full of benedictory verses in praise of the Tirthaṅkara, composed by Bharata Cakravartin and having three lines scratched by Kākini Ratna in the place of the sacred thread as their distinguishing mark during the sixth month, they began to pass their time in innocent pursuits.

Pride of Noble Birth.

One day, Bhagavān Śrî Riṣabha-dèva enlightening devout individuals of other places in the principles of the True Religion, again went to Mount अष्टापद् Aṣṭāpada. There, the gods prepared a समवसरण Samavasaraṇa, with three enclosing spacious walls, delightful with chowries, with a heap of flowers of five varieties spread out reaching to the knees, and a group of buzzing drones hovering about; beautiful with thousands of celestial cars of gods coming down from the sky, charming with flags flying slowly with gentle winds, splendid with a big, excellent, extensive अशोकवृक्ष Aśoka Vrikṣa, Aśoka Tree of gems, and a lion-seated throne made of five kinds of precious stones.

The only grand-father of the three worlds-the First Tîrthaṅkara-took his seat on the throne, and, in regular order, the Gaṇadharas and the Sādhūs, and the Indras surrounded by many millions of gods, took their appropriate seats.

On hearing the arrival of the Bhagavān there, Bharata Cakravartin accompanied by all his magnificence, went there, and having respectfully paid homage to the Tîrthaṅkara Bhagavān took a proper seat. Now Bharata Cakravartin, with his eyes wide open with joy on seeing Bhagavān Riṣabha-dèva's Samavasaraṇa possessing excessive beauty in the three worlds, as if it were prepared by the entire wealth of the three worlds, and as if it were the place of all prosperity, and on seeing the supreme dominion of the Tîrthaṅkara, asked, "O Father! Just as you have acquired the pre-eminence of worshipful respect as the great teacher of this world, in the same manner will there be other Tîrthaṅkaras like yourself, in this Bharata-kṣètra? Bhagavān said

" O Bharata ! There will be." Bharata said, " Of what kinds ? Thereupon, Tîrthaṅkara Bhagavān Śrî Riṣabha-dèva, gave an account of twenty-three Tîrthaṅkaras-from Ajita Nātha to Mahāvîra Swāmī-whose strength, intellect and virtuous conduct are similar and whose lotus-like feet are worshipped by the people of the three worlds,-and gave details about the interval between each of them, the colour of their bodies, the height of their bodies, their age-limit, गोत्र Gotra, Lineage, names of their mother, father, birth-place, time of boy-hood, period of sovereignty, total period of ascetic life, and the acquisition of Eternal Bliss.

Bharata Cakravartin, again asked, O Lord ! How many Cakravartin's will there be like myself ? Swāmin said, " There will be eleven Cakradhars, Sagara and the rest, like yourself. Bhagavān again said without being requested by Bharata Cakravartin " There will be nine Baladèvas and nine Vāsudèvas in Bharata-kṣètra. " On seeing the assembly full of a large number of gods, of Sādhūs enfeebled by fasting of two three or more days and also of devout laymen, Bharata Cakravartin asked Bhagavān Śrî Riṣabha-dèva,-the great illuminator of the three worlds " O Worshipful Lord ! Is there any body in this assembly who will acquire the magnificence of the exalted position of a Tîrthaṅkara ? or the immense wealth with the fourteen excellent gems of a Cakravartin or the status of a Vāsudèva, in the Bharata-kṣètra ?

Bhagavān Śrî Riṣabha-dèva Swāmin then showing Marîci, dressed as a Parivrājaka and sitting in a corner, said "This son of yours will become the twenty-fourth Tîrthaṅkara. He will become the first Vāsudèva named Tripriṣṭha, the owner of half the portion of Bharata-kṣètra full of numerous prosperous cities towns and villages. Besides, he will also become a Cakravartin named प्रियमित्र Priyamitra, in मूकानगरी Mūkā Nagari in Mahāvidèha, possessing immense affluence. "

Rejoicing greatly on hearing this, Bharata Narèndra, bowed down respectfully before the lotus-like feet of Bhagavān Śrî Riṣabha-dèva, and accompanied by numerous valient generals, he

went to pay homage to his son Marîci. While going there, and bending down his head devoutedly, and giving respectful obeisance at every spot to the great sages who possessed चारण लब्धि Cāraṇa Labdhi, Avadhi Jñāna, Manaḥ paryāya Jñāna, who were always ready to practise severe penances, who were exposing themselves to the rays of the Sun, who were practising various difficult painful sitting-postures, and who were wholly occupied in solving the difficult problems of the Śāstras, and looking towards them with unwinking eyes, he reached the place where Marîci was sitting. Marîci had placed his त्रिदण्ड Tridaṇda,-Triple-staff of the Brāhmana ascetic-on his side; he had warded the heat of the Sun by a white umbrella, and his mind was directed to giving religious preaching to people coming to him out of curiosity on seeing his strange appearance on account of various articles of use such as clothes, utensils, etc. suitable to the occupation devised by his own untutored intellect.

On seeing him from a distance, as if he manifested an uncommon pious devotion by horripilation; as if he showed the unprecedented affection of his heart; as if he adorned him with flowers falling from his head bent down on his first sight; as if he indicated the auspicious lamp by the mass of rays spreading out in various directions from the spotless precious stones of the finger-rings of his hands; and as if he showed excess of pious devotion by mind, speech, and body, while going thrice around him, Bharata Cakravartin made respectful obeisance by bowing down his head to the surface of the ground, became deeply engrossed in profound rejoicing, and said " O child, you are a receptacle of numerous excellent qualities. Your name occupies a pre-eminent place among virtuous people. How cannot any one be proud of the excellent इक्ष्वाकु Ikṣvāku Race in which your spotless fame appears elegant like a flag of victory? Or to whom is not the soil sanctified by your lotus-like feet, worshipful? You have already acquired whatever great benefits can be gained to devout persons by severe penances." Because Bhagavān Śrî Riṣabha-dèva Swāmī indicating the supreme nature of his Soul, said " You will become the son of King Siddhārtha of the Kṣa-

trīya Kuṇḍagrāma nagara and the last Tīrthaṅkara during the present Avasarpini era. You will become a Vāsudèva named Tripriṣṭha at Potanapura,-the first Vāsudèva,-and the sovereign of the three divisions of Bharata-kṣètra. Besides, you will also become the first Cakravartin at Mūkā Nagari in Mahā-vidèha-kṣètra, and thirty-two thousad crowned kings will bow down at your feet. I do not pay homage to your assumed appearance as a religious mendicant, but I bow down at your feet, because you will become the last Tīrthaṅkara."

28. After praising him with increasingly affectionate speech, Bharata Cakravartin riding on his champion elephant went to Vinītā Nagari. But here Marīci, becoming thrilled with joy on hearing his praise from the mouth of Bharata Cakravartin, leaving aside considerateness inherited by a birth in a noble family, abandoning politeness derived from reflecting on the meanings of the Scriptures of the Tīrthaṅkaras, forgetting even the bashfulness generally met with in human beings, resorting to an irresistible impulse of insanity, striking the triple-staff boastfully on the ground like a warrior in the battle-field, and widely opening his eyes with joy and dancing merrily in the midst of people in the presence of all the Sādhūs, began to say thus:—

प्रथमो वासुदेवोऽहं, मूकायां चक्रवर्त्यहम् ।
चरमस्तीर्थराजोऽहं, ममाऽहो ! उत्तमं कुलम् ॥ १ ॥
आद्योऽहं वासुदेवानां, पिता मे चक्रवर्तिनाम् ।
पितामहो जिनेंद्राणां, ममाऽहो ! उत्तमं कुलम् ॥ २ ॥

1. Prathamo Vāsudèvo'ham Mūkāyām Cakravartyaham,
Caramastīrtharājo'ham mamā'ho ! uttamam kulam. 1.

2. Adyo'ham Vāsudèvānām pitā mè Cakravartinām,
Pitāmaho Jinèndrāṇām mamā'ho ! uttamam kulam. 2.

1. I will become the first Vāsudèva. I will become a Cakravartin in Mūkā Nagari. I will become the last Tīrthaṅkara. O! my family is excellent.

2. I will become the first Vāsudèva. My father is the first

Cakravartin. My grand-father is the first Tîrthaṅkara. O! my family is excellent.

But,

जाति-लाभ-कुलै श्वर्य-बल-रूप-तपः श्रुतैः ।
कुर्वन् मदं पुनस्तानि हीनानि लभते जनः ॥ १ ॥

1. Jāti-lābha-kulaiśvarya-bala-rūpa-tapaḥ-śrutaiḥ,
Kurvaṅ madam punastāni hînāni labhatè janaḥ. 1.

A man becoming conceited regarding his 1. जाति Jāti, Birth Origin, 2. लाभ Lābha, Acquirements, 3. कुल Kula, Family, 4. ऐश्वर्य Aiśvarya, Supreme dominion, 5. बल Bala, Strength, 6. रूप Rūpa, Handsome appearance, 7. तपः Tapaḥ Penance, and 8. श्रुति Śruti Sacred Knowledge known through hearsay,-has a deficiency of these again and again.

In this way, owing to the boastful bragging of the excellence of his family, Marîci Parivrājaka acquired for himself the ill-fate of being born in a low family, enduring various hardships during numerous future lives. While experiencing such hardships calmly, the molecules of नीचगोत्र Nîca Gotra, Birth in a low family, were getting destroyed; the remaining molecules may even be experienced during the life in which he was to be a Tîrthaṅkarā.

Nirvāṇa of Riṣabha-dèva.

Then, Bhagavān Śrî Riṣabha-dèva Swāmi after instructing numerous devout individuals in the principles of the True Religion, at various villages, towns, fortified cities, sea-port towns, and knowing his end near, went to Mount अष्टापद Aṣṭāpada on the completion of his existence as a Kèvalin for something less in one hundred thousand (100000) pūrva years. There, on the thirteenth day of the dark-half of the month of माघ Māgha, (January-February) with the Moon in conjunction with the lunar-mansion अभिजित् Abhijit, during the fore-part of the day, with eighty-nine fortnights of the third era, (namely सुषमदुःषम



MARÎCI PARIVRĀJAKA DANCING MERRILY OUT OF PRIDE FOR HIS NOBLE FAMILY AND INCURRING THE EVIL KARMA OF BIRTHS IN LOW FAMILIES WHEN SALUTED AS A WOULD-BE TÎRTHAṄKARA BY BHARATA CHAKRAVARTIN.

Susama-duhsama) remaining (to be passed over) Bhagavān Śrī Risabha-dêva Swāmin, fasted for six days abstaining from the four varieties of food and drink-materials, keeping his body perfectly rigid in renunciation like a tree, sitting in a squatting posture and having completely destroyed the remaining four Karmas, viz वेदनीय Vêdanīya, आयु Āyu, नाम Nāma, and गोत्र Gotra karma-along with ten thousand Sādhūs and all of them acquired मोक्षपद Moksa Pada, Final Emancipation, which is most excellent and persistent.

The thirty-two Indras with their eyes wet with the flow of unceasing tears, bewildered with unbearable agony, went there along with Bharata Cakravartin, bowed down respectfully, and ordered gods to bring logs of wood of fresh गोशीर्षचंदन Gośīrsa candana, An excellent kind of sandal-wood, कृष्णागुरु Krisnāguru, Black aloes, and other costly wood-material from नंदनवन Nandana Vana.

A funeral pyre of a circular shape was prepared in the East for the body of Bhagavān Śrī Risabha-dêva Swāmin.

A pyre in the South was made for the bodies of Sādhūs of Iksvāku Race, and an extensive square one in the West was prepared with excellent wood for the cremation of the bodies of the rest of the Sādhūs.

The Indras bathed the body of Bhagavān Śrī Risabha-dêva Swāmin with the water of क्षीरोदधि Ksīrodadhi, the Milk Ocean, besmeared it with pure fragrant sandal-paste, and placed it on the funeral pyre prepared for it. Then Bhuvana-pati and other gods bathed and anointed the bodies of the Sādhūs and placed them over the funeral pyres prepared for them. The अग्निकुमार Agnikumāra gods then ordered by Indra, ignited into blazing flames the funeral pyres in regular order, with their faces full of deep sorrow. Having thus respectfully cremated their bodies, the Indras went to their respective abodes with their faces darkened with intense grief, and Bharata Narêndra also went home with his heart filled with violent grief. There also, with his body

enfeebled with greater sorrow than that of a strong thunderbolt-with his throat suffocated with agony, and becoming deeply engrossed in great anguish with lamentation and crying aloud, Bharata Cakravartin had a large dome-shaped monumental temple studded with precious stones built on the top of Mount Aṣṭāpada and ninety-nine small canopies for Bāhubali and his other brothers.

Besides, on the place of the Final Emancipation of Bhagavān Śrî Risabha-dèva Swāmī, a huge temple three koshes high and one yojana in area with a lion-seated throne, presided over by twenty-four images of Tîrthaṅkaras made of jewels of their individual colour and size, with charming bright festoons of wel-come tied in arched portals appearing beautiful with dolls stationed at various places, with gold vases decorated with excellent flowers of five colours placed on both the sides of the doors and covered with fragrant white lotuses; where the directions have become darkened by the smoke of the incense prepared with black aloe, benzoin, camphor, and other fragrant substances; in which goddesses had been dancing in a circle with the accompaniment of rhythmical clapping of hands, and celestial musicians were singing with zealous devotion; where the atmosphere resounded with the tunes of varieties of benedictory verses by heavenly beings possessing magîcal powers and by ascetics with Cāraṇa Labdhi, and which was furnished with mechanical contrivances made of iron which served as door-bolts-was built by Bharata Cakravartin-a temple which was like a boat to people being drowned in the ocean of Saṁsāra, and which appeared beautiful with white flags moving to and fro by gentle wind. It appeared beautiful as if it were the pinnacle of the bright fame of the kings of Ikṣvāku Race visibly established on the Earth, like Mount Kailās. The entire portion of its turrets was surrounded by a covering of clouds despatched by winds, and hordes of drones were hovering near it as if on half-opened buds of night-lotuses.

Besides, on looking at the white flags set in motion by the wind, it seems to me that the fame of the celestial river (Ganges)

falling from the peak of the great Mountain, became manifest in the world.

On seeing the temple of the Tîrthaṅkaras built by Bharata Cakravartin, other people also became ready to have images of Tîrthaṅkaras prepared for themselves.

It is also quite appropriate. Because, it is said,

> पयं खु दुग्गइदुवार (पिहाण) फलिहोवमं जिणा बिंति ।
> नीसेससत्तसंताणताणदाणेक्कहेउं च ॥ १ ॥
>
> एक्को (त्तो) च्चिय तक्कालियमुणिगणहरकेवलीहिं न निसिद्धं ।
> चेइहराभावे जं तित्थुच्छेओ भवे पच्छा ॥ २ ॥

1. Eyam khu duggaiduvāra (pihāṇa) phalihovamam Jiṇā binti,
Nisèsa satta santāṇa dāṇèkka hèum ca.

2. Ekko (tto) ceiya takkāliya muṇi Gaṇahara Kèvalîhim na nisiddham,
Cèiharābhāvè jam titthucchèo bhavè pachā.

The Tîrthaṅkaras declare as follows:—

1. It (the temple or an image of a Tîrthaṅkara) is certainly a bar (or a lid) to the door of evil state, and it is the only efficient cause of charity for the shelter and protection of all the beings.

2. It was, therefore, undoubtedly, not prohibited by the Sādhūs, Gaṇadharas (chief disciples), and the Kèvalins of that time. Because, in the absence of an image or a temple of Tîrthaṅkaras, the तीर्थ Tîrtha, (an order of Monks, Nuns, Lay-men and Lay-women established by the Tîrthaṅkaras,) may become exterminated later on.

Becoming acquainted with the highest truth of objects as they really are, by meditating on the praise-worthy attributes of the image of a जिनेन्द्र Jinèndra,-Lord Jina, a Tîrthaṅkara,-some individuals disgusted with the miseries of the Saṁsāra, often

practise religious rites. Ascetics also walking from village to village, go to the temples with the object of paying homage to the images of the Tîrthaṅkaras, and instruct people in the principles of the True Religion strictly in accordance with teachings of the Tîrthaṅkaras. On hearing the preaching, devout persons become enlightened and accept the flawless Dharma. Thus, the Order established by the Tîrthaṅkaras goes on increasing. What more! By the excellent merit of preparing temples, images etc. of Tîrthaṅkaras, the wealth of the celestial kingdom and of Final Emancipation is easily available to the lotus-like hands of devout persons.

In this way Bharata Narèndra had an excellent temple for Tîrthaṅkaras built on Mount Aṣṭāpada. He governed his kingdom and enjoyed worldly pleasures for a long time.

Kèvala Jñāna to Bharata.

One day, Bharata Cakravartin, adorned with various valuable ornaments, entered a house of glass-mirrors decorated with precious stones, with the object of viewing his own appearance. While looking out for his appearance from different stand-points, a finger-ring dropped down from one of his fingers and the finger without the ring, appeared displeasing. On seeing the finger devoid of beauty, Bharata Cakravartin, with the object of seeing his natural appearance, removed all the ornaments, one by one, from the different parts of his body, and he, becoming violently agitated on very carefully looking at his own body which was devoid of brightness, beauty, and loveliness, like the vault of the sky from which all the stars have disappeared; like a corn-field with all the crop of the corn removed from it, like a lake without a lotus or like a rigid cage of bones made as if from the wood of a tree with the ends of its branches chopped off, and becoming stimulated by an increasing desire of indifference to worldly objects he began to think thus —

"Becoming infatuated towards this despicable body, why did I commit extremely terrible great sins for a long time for it?

Becoming enchanted by the pleasures of this world, and remaining destitute of merit, why did I not considerately accept the True Religion taught by the Tîrthaṅkaras? Although already in possession of चिन्तामणि Cintāmaṇi,-a magical thought-gem,-कल्पवृक्ष Kalpa Vrikṣa, the fabulous Wishing Tree, or a कामधेनु Kāmadhènu, a cow yielding as much milk as one desires,-will any wise man ever like to be without it? Bāhubali and other brothers of mine, are fortunate and happy because they have accomplished the excellent Final Emancipation with the help of this fragile body. Having completely destroyed मोह Moha, Infatuation, with the flame of meritorious sentiments, like a small bundle of grass, Bharata Mahārājā acquired केवलज्ञान Kèvala Jñāna, which is the source of Endlese Happiness. The gods gave him the appared of an ascetic, and he immediately left off the house-holders' fold. Bharata Kèvalin then went about from village to village and town to town in company with ten thousand kings who took Dîksā at the time. On the completion of one hundred thousand (100000) pūrva years as his time-limit as a Kèvalin, Bharata Muni acquired Final Emancipation during one instant.

After the निर्वाण Nirvāṇa, Final Emancipation of Bhagavān Śri Riṣabha-dèva Swāmī, the itinerant Marîci Parivrājaka continued moving about unhindered from village to village and town to town along with the Sādhūs and preached the True Religion taught by the Tîrthaṅkaras, at various places. He used to send all the persons for initiation, to the Sādhūs, after they were enlightened by him in the True Religion and were desirous of having Dîkṣā.

One day, Marîci was suffering from some serious disease. He was unable to bring food and drink-materials even for himself, was powerless to attend to the toilet of his own body, and he had no strength even to talk. On seeing him in this condition, the Sādhūs, who were near him, did not ask him anything about his health, did not give food and drink-materials, did not call any physician, and they did not give him any medicinal treatment, what more? they did not even talk with him, because he was not consecrated.

Thinking himself in great distress, Marîci thought "O! these Sādhūs are cruel. They do not even pay any attention to me. O! They are careful about accomplishing their own business. O! all of them are indifferent to popular usage. O! they are fond of filling their own bellies. Because, although they are benevolent, well-acquainted, initiated at the hands of the same Guru, have lived with me, have been connected by the sameness of religious observances, and although they are constantly busy in seizing the virtuous qualities of others, they do not even take the trouble of looking towards me with an affectionate eye.

"Or, these ideas of mine are not reasonable. Because, these worthy saints have no affection even for their own bodies, and so, how can they attend to the medicinal treatment of one who is devoid of any vows? Hence, if, I am now cured of my serious illness, I will, with my own hands, give Dīkṣā to any one who is desirous of taking it, because, it is difficult to bear hardships of living alone."

As Fate so desired it, and with the partial destruction of वेदनीयकर्म Vèdanîya Karma,-the Karma of experiencing auspicious or inauspicious actions,-and as he was to remain as a Parivrājaka mendicant for a long time, and also, as his disease had become alleviated and he had completely regained his usual strength, Marîci began to wander about to different places.

Kapila.

One day, when Marîci Parivrājaka was preaching on religious subjects, a prince named कपिल Kapila, came to him. When Marîci explained him साधुधर्म Sādhū Dharma,-the duties of an ascetic,-chiefly dependent on the careful observance of the Five Great Vows, associated with tranquility of the mind, and other virtuous qualities, sanctified with restraint over the pleasurès of the five senses, and entirely capable of giving the most excellent fruit i. e. मोक्षमार्ग Mokṣa Mārga, the Path of Final Emancipation, Kapila said, O worthy master! You seem to be strange by

your external costume, but your preaching is of a different nature. Now, what is the truth?

Marīci said, "O excellent man! I have explained to you the duties of an ideal ascetic. But, being unable to carefully observe the duties of an ascetic as prescribed in the Śāstras, and as a result of the fructification of पापकर्म Pāpa Karma, evil deeds, and also on account of an inclination of entering into an evil state, I have adopted this characteristic dress (of a Parivrājaka) entirely invented by my personal artistic skill. O child! it is the costume of an alien assembly of mendicants. Therefore, you adopt the vows of an ideal ascetic without entertaining any doubt in your mind. Kapila then asked, "O worthy master! However, is there or is there not any object capable of destroying Karmas in your doctrine? To which Marīci replied, "O excellent man! the object suitable for the destruction of Karmas, exists unquestionably in the observance of the vows of an ascetic, and **it exists somewhat here** (in my doctrine) **also.**"

By the propagation of a wrong belief in this way, Marīci increased for himself a wandering for koṭā-koṭi years in Saṁsāra. One may here ask a question How is such a thing at all possible simply by saying out only this much that is contrary to the teachings of the Tīrthaṅkaras? What is strange in this? Because, one incurs false belief even by saying out one word that is contrary to the teachings of the Tīrthaṅkaras. An agonising virulent disease will certainly arise by continually taking unwholesome diet.

Some one may again raise a doubt. On the contrary, when लिङ्गधारी Liṅga-dhāri, persons putting on the apparel of an ascetic, but devoid of their original, as well as, the accessory vows, are heard to preach strictly in accordance with the teachings of the Tīrthaṅkaras, what sin can be more heinous than that of wounding with the sharp dagger of preaching a false belief, people who have taken your shelter, being afraid of the miseries of this world? However preponderating another sin may be, it is not

so heinous as that resulting from the preaching of a tenet contrary to the teachings of the Tîrthaṅkaras.

Now, when, under the evil influence of a violent false belief, like a man affected with delirium, disregarding an excellent medicine, like one possessed by a great demon but not adopting actions combined with specific incantations, and like a bewildered man not believing in the words of the Tîrthaṅkaras, Kapila did not adopt यतिधर्म Yati Dharma,-the duties of a True Sādhu,-classified into ten kinds, Marîci thought " Kapila does not accept Yati Dharma, but I am in want of an assistant, who can carry my umbrella and utensils while going to another village, and who can be useful to me at the time of any illness, or at any other occasion, and so, I will initiate him as a Parivrājaka mendicant. "

With this idea in his mind, Marîci initiated Kapila, as a Parivrājaka mendicant, and taught him some difficult external practices. In this way, Kapila putting on red garments, holding a त्रिदंड Tridaṇḍa,-a triple staff,-and having a कमंडलु, Kamaṅḍalu a wooden or earthen pot for drinking water carried by ascetics and other utensils with him, began to go about from village to village with Marîci, serving him as a father, a god, a master, a benefactor, as an instructor about a treasure of precious stones, and also as a bestower of life.

Passing his life in this way, Marîci at last died without confessing his sinful actions and without taking any vow to refrain from them, after havtng completed an age-limit of eighty-four hundred thousand (8400000) years and was born as a god in ब्रह्मदेवलोक Brahma dèva-loka with an age-limit of ten Sāgaropams.

Kapila, also, without knowing the excellent meaning of the Śāstras, but fond only of external articles of possession, and becoming greatly distressed by various bodily exertions advised by Marîci, began to wander about alone.

On seeing his strange apparal, people used to go to him with the object of hearing some religious discourses, but Kapila being ignorant of the *Ś*āstras of the Jaina Sādhūs, and of the correct mode of preaching, thought :—

युक्तायुक्तपरिज्ञानशून्यचित्तस्य देहिनः ।
अलब्धमध्यताहेतुर्मौनं सर्वार्थसाधनम् ॥ १ ॥

1. Yuktāyukta-parijñāna-śūnya cittasya dèhinaḥ;
Alabadhamadhyatāhètu-r-maunam sarvārtha sādhanam. 1.

1. With people devoid of discrimination between what is suitable and what is not, but who are ignorant of the internal motive, silence is the means of accomplishing every thing.

He, thereupon, began to pass his days in deep silence.

Having duly initiated Prince आसुरि Asuri and other pupils as Parivrājaka mendicants, having taught them requisite external ceremonies, and having practised penance ignorantly for a long time, Kapila died, and was born as a god in ब्रह्मदेवलोक Brahma dèva-loka.

Becoming extremely astonished there, with wonderful celestial wealth never heard of or never seen before, Kapila thought within himself " Methinks, could I have practised very difficult penance ? Or, could I have observed excellent and spotless celibacy as pure as the Moon ? Or, could I have given food and other materials bought from the wealth earned by my personal labour to deserving Sādhūs, who were very attentive to difficult penance and religious observances ? Or, becoming adventurous, could I have consigned my body to the blazing flames of a series of fires ?"

After indulging for a while in a variety of doubtful speculation, Kapila through the medium of his in-born अवधिज्ञान Avadhi Jñāna, (Visual Knowledge), saw his own consecrated but lifeless body lying there, and also saw his own pupils who were perfectly ignorant of the correct meaning of the teachings of the *Ś*āstras.

Actuated by an intense partiality for his own doctrine, Kapila left off his divine functions, descended into the sky for the purpose of teaching the truth about his doctrine to his pupils, and remaining invisible in an excellent circle of five colours, and addressing Āsuri and his other pupils, said:—

"अवत्ताओ वत्तं पभवइ" इत्यादि

"Avattāö vattam pabhavai"; ityādi. "Perceptibility results from unevolved primordial matter." etc.

On hearing this utterance of the very essence of their doctrine, Āsuri composed sixty works, and, thus, the lineage of pupils and of their pupils commenced. In this way, the creed of the Parivrājakas began to spread. Kapila also, greatly rejoiced in mind, went to his celestial residence, and began to enjoy various pleasures of the senses there.

APPENDIX No. 3

Some Considerations about Birth in a Low Family.

The Soul rises high and higher in spirituality by the careful observance of pure conduct associated with spotless purity of sentiments. Marîci possessed these valuable means for the improvement of his spiritual life during his present Bhava, but he being distressed with slight inconveniences, eventually got tired of availing himself of these rare opportunities. At the ripe time of strictly observing religious rites, he became negligent on account of heat and thirst; a desire for his personal happiness became predominating in his mind; and he considered himself unable to practise the religious rites prescribed by Tîrthankaras. But it must be remembered that he had unswerving faith in the pure doctrines and teachings of the Tîrthankaras. Marîci thought himself unable to observe the strict discipline of religious rites, but he was ashamed to leave aside the honorable apparel of a Jaina ascetic and to again join the fold of house-holders. His mind became wavering However, he found out a new device and invented a new apparel and clothed himself as a परिव्राजक Parivrājaka, a wandering mendicant. He did not take into consideration the disadvantages involved in his rash act. Had he conveyed the ideas sprouting out in his mind to Bhagavān Śrî Riṣabha-dēva or to the worthy Sādhūs, he would have been prevented from making such a grave blunder, but the sensible ideas of taking the advice of competent persons are not possible with individuals solely bent upon acting in accordance with their personal independent will. He accepted the plan originating with his own independent imagination, and commenced acting accordingly. But he had invariably preached in strict conformity with the doctrines and teachings of the Tîrthankaras. When an individual ceases to rise high and higher in Spiritual Advancement but falls down spiritually, he misuses very often, the rare

auspicious opportunities available to him, and thus degrades himself.

Bharata Cakravartin with a pure heart requested Bhagavān Sri Risabha-dèva to give him a brief account of future Tîrthankaras and the Bhagavān gave him a lucid account through the medium of his केवलज्ञान Kèvala Jñāna, Perfect Knowledge. The soul of Marîci was to be the last (twenty-fourth) Tîrthankara in future, and on account of his pure devotion to the dignity of a Tîrthankara, and of his having acquired the golden opportunity of respectfully bowing down before a future Tîrthankara, Bharata Cakravartin thought of availing himself of the rare opportunity.

Although knowing the unfitness of Marîci for such respectful salutation, the discreet and devoted Bharata Cakravartin, with the permission of Bhagavān Śrî Risabha-dèva, prostrated himself before him and explained to him the object of his respectful salution. However, Marîci became elated with the conceit of his **noble birth.**

It is said.

१ गुणपेही मयरहिओ अज्झयण-ज्झावणारुई निच्चं ।
पकुणइ जिणाइभत्तो उच्चं, नीअं इअरहा उ ॥ १ ॥

Gunapèhî mayarahiö ajjhayaṇa-jjhāvaṇā ruî niccam,
Pakuṇai Jiṇāibhatto uccam, niam iarahā u.

1. He, who is careful about recognition of merit, who is devoid of conceit, who takes delight in the study and teaching of Scriptures, and who is devoted to True God, True Teacher and True Dharma, is certainly born in a **Noble family.** Any one acting otherwise, is born in a **low family.**

परस्य निन्दावज्ञोपहासाः सद्गुणलोपनम् ।
सदसद्दोषकथनमात्मनस्तु प्रशंसनम् ॥ १ ॥
सत्सद्गुणशंसा च स्वदोषाच्छादनं तथा
जात्यादिभिर्मदश्चेति, नीचैर्गोत्राश्रवा अमी ॥ २ ॥

Parasya nindāvajñopahāsāḥ sadguṇalopanam,
Sadasaddoṣakathanamātmanastu praśansanam.

Sadasadguṇaśansā ca svadoṣa-cchādanam tathā,
Jātyādibhi-r-madścèti, nîcai-r-gotrāśravā amî. 2.

1-2. Censure, disregard and ridicule of others, the suppression of good qualities, the narration of existing and non-existing defects, self-praise, praise of existing and non-existing qualities, the concealing of one's own faults, also, conceit about one's origin (birth)-these are the आश्रव Aśravas, Sluices (gates) for the inflow of the Karma of being born in a low family.

Those who are capable of recognition of merit, who are devoid of conceit, who take delight in the study and preaching of True Religion, and those who are sincere devotees of a True God, a True Teacher, and of a True Dharma, are invariably, born in **noble families**; while those who are fond of defaming others and of extolling their own small merits, who perform evil deeds, who are negligent in the study and preaching of True Religion and those who are addicted to the adoration of wicked gods, wicked teachers and wicked Dharma, are usually born in low families.

Here, on account of his deep conceit for noble birth, Marîci becomes fettered with the evil Karman of being born in a low family. As a result of this blunder, Marîci had to suffer great hardships during many future lives. While experiencing such hardships calmly, the molecules of नीचगोत्रकर्म Nîca gotra Karma, -A Karman producing birth in a low family,-are gradually getting destroyed; the remaining molecules of such a Karman may even be experienced during the commencement of his life in which he was to be a Tîrthaṅkara, as was the case with Śramaṇa Bhagavān Mahāvîra.

Karman is such an impartial and exacting instrument that it does not have predilection for any particular individual in this world. Karman does not show any partiality in subjecting any

one to the good or evil consequences of his own deeds. People should always remember this fact in dealing with other persons.

Learned men have described hypocrites as undeserving of respect. By paying them homage as worthy persons or Gurus (teachers), both are put to a great loss. The person paying homage nourishes Mīthyātva, and the one adored becomes proud of his hypocrisy; both the souls are working under a great disadvantage. The respectful bowing down to Marîci by Bharata Cakravartin was not done to him out of his respect towards him as a worthy man or a Guru, but it was done as Marîci's soul was to be a future Tîrthaṅkara, and it was out of his devotion to the dignity of a Tîrthaṅkara, that Bharata Cakravartin paid homage to him. That respectful bowing down to Marîci was not, in any way detrimental to the soul of Bharata Cakravartin, but it became the source of many evil Karmas to Marîci.

It is apparent from this, that, adoration and respectful salutation to an unworthy person of low moral character, becomes extremely harmful to his own interest. Persons desirous of self-elevation should always use discrimination, at the time of respecting unworthy persons and hypocrites and also men who are negligent of the rules of conduct.

Consequences of उत्सूत्रभाषण Utsūtra Bhāṣaṇa.

Another great blunder of Marîci occurs while answering the questions of Kapila about the essence of his doctrine. The Omniscient Lords have given a prominent place to the evil consequences arising from the propagation of a False Belief. The propagation of a False Belief is the deep-acting evil consequence resulting in one of the most formidable Karmas. Among the evil causes leading to the bondage of the eight varieties of Karmas, the evil cause arising from the propagation of a Wrong Belief is very deep-acting and severe. The person acquiring any other Karman experiences the good or evil consequences of that Karman himself, while the person propagating a False Belief not only acquires an evil Karman for himself but people taking advantage

of that mischievous propagation and many other persons also, acquire evil Karmas in regular succession and wander through a cycle of numerous births and deaths in this world. Persons propagating false beliefs are at the bottom of numerous hardships.

It was on account of these two blunders of Marīci that he had to be born in low families during numerous future lives and to wander in this Saṁsāra for Koṭā-koti years.

Because, it is said,

॥ उस्सुत्तभासगाणं बोहीणासो अणंतसंसारो ॥

Ussuttabhāsagāṇam bohīṇāso aṇanta saṁsāro.

[उत्सूत्रभाषकाणां बोधिनाशोऽनन्तसंसारः

Utsūtrabhāṣakāṇām bodhināśo'nanta-saṃsāraḥ]

Persons propagating a False Belief have बोधिनाशः Bodhināśah, Loss of enlightened intellect of a Buddha or Jina, and अनन्त संसारः Ananta Saṃsāraḥ, endless Saṃsāra, i. e. wandering in this world for innumerable lives.

The author of a Wrong Belief, possessing intensely violent propensities, thus wanders, even an endless number of times in Saṁsāra.

There are four kinds of सद्दहणा Saddahaṇā Convictions, of Samyaktva, viz 1. परमार्थ संस्तव Parmārtha Saṁstava, An earnest desire for knowing objects as they are described by the Tīrthaṅkaras. 2. गीतार्थ पर्युपास्ति Gitārtha Paryupāsti,-Courtesy towards worthy ascetics and rendering service to them. 3. व्यापन्नदर्शनवर्जन Vyāpanna darśana varjana, Avoidance of persons who Samyaktva is destroyed and 4. मिथ्यादृष्टिसंसर्गवर्जन-Mithyādriṣṭi saṁsarga varjana-Avoidance of the company of heretics. Out of these, the second relates to persons who are really deserving of respsctful salutation and the third to those who are not.

For the second सद्दहणा Saddahaṇā,-Conviction, it is stated that the learned preceptors who have a keen desire for the reno-

uncement of this world and for the propagation of the True Religion, those who are always ready to abide by the commands of the Tîrthaṅkaras, and those who are exclusively devoted to the careful observance of the rules of Right Conduct, according to their own capacity, are really deserving of respectful salutation and service to them.

For the third सद्दहणा Saddahaṇā,-Conviction, it is stated that those who have fallen from asceticism, those who are bringing disgrace on their creed, those who are very slack in observing the rules of right conduct, and those who are of a bad character, should not be respected, and such wicked persons do not deserve to be associated with.

Many misfortunes can be prevented by carefully acting in accordance with the sound advice contained in these statements of the Tîrthaṅkaras. While replying to Kapila, as to whether there existed any essence of True Religion in his doctrine or not, Marîci said:—

कविला इत्थंपि इहयंपीति

Kavilā! ittham pi iḥayam pîti

Kapila! it (the essence of the True Religion) is there (in the religion of the Sādhūs) and it is here (in my doctrine) also.

By this ambiguous preaching, Marîci increased his wandering in the Saṁsāra to Kotā-koti Sāgaropam years.

In this connection, the author of the किरणावली Kiraṇāvalî, commentary on Kalpa Sūtra argues that this statement of Marîci was not उत्सूत्र भाषण Utsūtra Bhāṣaṇa, a preaching contrary to the Jain Religion, but it was only उत्सूत्रमिश्रित Utsūtra miśrita, mixed up with a tenet contrary to it. He is of opinion that people propagating a wrong belief, must necessarily, as a rule, have an endless wandering in Saṁsāra. He argues that if this statement of Marîci were an उत्सूत्र Utsūtra, a statement contrary to the tenets of Jaina Religion, then, he must, as a rule, have been encumbered with an endless Saṁsāra, but he is not, and

therefore, his preaching must be उत्सूत्रमिश्रित Utsūtra miśrita, mixed up with a wrong belief. But his contention is inappropriate. Because, there is no fixed rule that persons preaching a wrong belief have necessarily an endless wandering in this world. Besides, according to Śrī Bhagavatī Sūtra and other standard works, even the great heretic जमालि Jamāli, who was the chief propagator of a wrong belief, had a limited number of future existences. Also just as the poisonous effect of food mixed with a poison is not lost, in the same manner, the injurious effect of Marīci's preaching of a false belief does not disappear, even if we were to call his preaching as उत्सूत्रमिश्रित Utsūtra miśrita, a mixture of a false belief.

But, let it be remembered that

मनः एव मनुष्याणां कारणं बन्धमोक्षयोः

Manaḥ èva manuṣyāṇām kāraṇam bandha-mokṣayoḥ

Mind alone, is the cause of bondage of Karmas, and of freedom from them, among human beings.

Meritorious deeds are rewarded with freedom from evil Karmas, while wicked actions are fettered with evil Karmas for numerous future lives.

The preaching of a wrong belief is disastrous not only to the person propagating it, but to persons taking advantage of it, and it is equally disastrous to numerous other persons who are acting according to it.

Preachers should always look to the spiritual advancement of the people, and they should scrupulously avoid preaching against the prescribed tenets of any religion and also against the teachings of the Tīrthankaras.

A spirit of toleration and mutual help will win numerous adherents if the underlying principles are sound. Do not believe in what-ever I say because it is traditional. Do not believe in

whatever I say because it is logical. Do not believe in whatever I say because it is popular. Do not believe in whatever I say because it nourishes your faith. Do not believe in whatever I say because I am a famous Sādhu. But accept my word only if my preaching appears sound by, your in-born intelligence.

A vowless man with Samyaktva, a man with partial vows, an ascetic with desires for worldly pleasures, a person practising penance out of ignorance, a man having disgust towards worldly objects on account of misfortunes, a man having disgust for worldly objects on account of infatuation, and a man involuntarily suffering hardships, i. e. hunger, thirst, etc from compulsion without any desire to purge away the evil effects of Karmas-all these persons, destroying their Karmas, are born as **celestial beings.**

Marīci, by reason of his observing even the impure irreligious rites of an ascetic owing to ignorance and infatuation, goes to heaven. Here, the soul of Nayasāra, passing as Marīci Parivrājaka through the third previous Bhava of Śramaṇa Bhagavān Mahāvīra, was born as a god during the fourth previous life.

We shall be able to know from the accounts of future lives, how a mixture of good and evil Karmas matures in a variety of ways, and shows pleasant or harsh consequences by giving a soul noble or low births.

KARMA THEORY.

29. It is advisable at this stage to have some acquaintance with Karmas and their varieties.

In this world, one living being is born as an ant while another living being is born as an elephant. One man is wise while another is a dunce; one is rolling in wealth while another is a pauper; one is quite healthy and strong, while another is greatly diseased; one is happy another is very miserable; one is liberal another very miserly; one is a master another his servant; one has ample to eat while another has to work hard for a

morsel of meagre bread; one is brave while another is very timid. Even out of the two sons of the same parents, one becomes a king, while the other has to lead a very miserable life. A son, a father, a brother or a wife of whom an individual is very fond, becomes an eye-sore to him for some time and becomes an object of love again. A son who has been brought up with extreme fondness by his parents, kills them. A millionaire becomes a pauper and again a millionaire; a pauper becomes a millionaire, and again a pauper.

There must be some unforeseen agency to account for such strangeness in this world.

It is said,

क्ष्माभृद्रङ्कयोर्मनीषिजडयोः सद्रूपनीरूपयोः
सौभाग्यासुभगत्वसङ्गमजुषोर्नीरोगरोगार्तयोः ।
श्रीमद्दुर्गतयोर्बलाबलवतोस्तुल्येऽपि नृत्वेऽन्तरं
यत्तत्कर्मनिबन्धनं तदपि नो जीवं विना युक्तिमत् ॥ १ ॥

1. Ksmābhridrankayo-r-manīsi jadayoḥ sadrūpa nīrūpayoḥ
Saubhāgyāsubhagatva saṅgamajuṣo-r-nīroga-rogārtayoḥ

Śrīmaddurgatayo-r-bal balavatostulyè'pi nritvè'ntaram
Yattat-karmanibandhanam tadapi no jīvam vinā yuktimat.

I thought there is a similarity of becoming a human being between a king and a pauper, a wise man and a dunce, a beautiful man and a deformed person, a fortunate individual and a miserable one, a healthy person and one greatly diseased, a wealthy man and a penniless one, and between a powerful person and a delicate weakling, there is a distinction of Bondage of Karmas; and that even is not justifiable without जीव Jīva, Individual Soul.

Karma in its philosophical sense, is work, motion, vibration, action, or action-current, as our great Indian scientist Dr. Jagadish Chandra Bose has recently shown. In Jaina Philosophy, the word is used with a double signification viz-it is used not only for

vibrations or action-currents but also for their materialised effects even during the next life or a series of future existences, greatly modifying the subsequent career.

The Soul has four great qualities,-viz:-1. अनन्तदर्शन Ananta Darśana, Perfect Perception and faith in the reality of things. 2. अनन्तज्ञान Ananta Jñāna, Perfect Knowledge 3. अनन्तवीर्य Ananta Vīrya, Perfect power and 4. अनन्तसुख Ananta Sukha, Perfect happiness. Association with Karmic matter keeps the soul from the realisation of this four-fold greatness, obscuring its perception and knowledge, obstructing its progress onwards, and disturbing its happiness.

Kinds of Karmas.

The main divisions of the nature of Karmas are eight viz 1. ज्ञानावरणीय Jñānāvaraṇīya, Knowledge-obscuring 2. दर्शनावरणीय Darśanāvaraṇīya, Conation-obscuring. 3. वेदनीय Vèdanīya, the feeling-determining Karma 4. मोहनीय Mohanīya, Deluding Karma 5. आयु Āyu, Age-determining Karma 6. नाम Nāma, Body-Making Karma 7. गोत्र Gotra, Family-determining Karma and 8. अन्तराय Antarāya, Obstructive Karma.

The Karmas are of two kinds. They are:—

1. घातिया Ghātiyā or Destructive Karmas which attack and affect the very nature of the soul.
2. अघातिया A-ghātiyā or Non-destructive, which do not affect the very nature of the soul.

The following four are घातिया Ghātiyā Karmas:—

1. ज्ञानावरणीय Jñānāvarṇīya, Knowledge-obscuring Karma which obstructs the acquisition of knowledge.
2. दर्शनावरणीय Darśanāvaraṇīya, Conation-obscuring Karma. It obscures conation.
3. मोहनीय Mohanīya, Infatuating Karma which deludes the Soul. It affects both Right Belief and Right Conduct. It is like a solution of chalk in water. When the chalk settles down,

the opacity of the solution is lost, and transparency is restored, for the time being, to the water, or the chalk may be entirely separated from the solution and permanent transparency obtained for the water. Under the influence of this Karma, the person loses his equilibrium of thought and feeling.

4. अंतराय Antarāya, Obstructive Karma which obstructs the progress of the soul.

These destructive Karmas retain the soul in mundane existence.

The अघातिया A-ghātiyā, Non-destructive Karmas or the action-currents of non-injury do not affect the very nature of the soul but determine merely the body and the environments in which the mundane soul must exist They are :—

1. आयु Ayu, the Karma which determines the duration of the lives of all living beings.

2. नाम Nāma, the Karma which determines the character of our individuality i. e. body, height, size, colour etc.

3. गोत्र Gotra, the Karma which determines our family, nationality etc.

4. वेदनीय Vèdanīya, the Karma which gives pleasure or pain in mundane life.

" Through the removal of **knowledge-obscurance** the souls have Perfect Knowledge. Through the destruction of **perception-obscurance** or faith-obscurance, there arises in them Perfect perception (or faith). Through the destruction of the **vèdanīya** Karmas, they attain immunity from affliction. Through destruction of the **Mohanīya,** they attain unshakable perfection. Through destruction of Āyuḥ (vitality) they acquire supreme fineness. Through destruction of **Nāma,** they acquire the capacity of allowing all objects to occupy the same place with them (**avagāhana**). Through destruction of **gotra,** the souls are neither light

nor heavy, noble nor mean. Through destruction of obstructive Karmas they attain infinite strength.

The psychical condition, which makes the inflow of Karmic matter into the Soul possible, and which results in कर्मबन्ध Karma Bandha, Bondage of Karmas, is caused by the baneful influence of 1. मिथ्यात्व Mithyātva, Wrong belief or perverse conviction. 2. अविरति Avirati, Vowlessness; non-renunciation. An undisciplined vowless characterless life. 3. प्रमाद् Pramāda, Carelessness. 4. कषाय Kaṣāya, Passions, and 5. योग Yoga, Vibrations in the soul through mind, speech and body.

The varieties of Mithyātva, Avirati, Pramāda, Kaṣāya and Yoga, are described in a previous chapter, to which the reader is referred.

This bondage of Karmas is of four kinds according to 1. प्रकृतिबंध Prakriti Bandha,-the nature of the Karmic matter which has invested the soul. 2. स्थितिबंध Sthiti Bandha,-the period during which it is capable of remaining attached to the soul. 3. रसबंध Rasa Bandha,-the character-mild or strong-of the actual fruition of this Karmic matter and 4. प्रदेशबंध Pradèśa Bandha,-the number of the Karmic atoms.

Chapter VII.

Fourth to the Fifteenth Previous Bhava.

Fourth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

30. After completing an existence of eighty-four hundred thousand years, without censuring his wicked actions and without making a firm resolve to abstain thenceforward from such wicked deeds, the soul of Marīci was, after death, born as a celestial being with an age-limit of ten Sāgaropams in Brahma dèva-loka.

Fifth Previous Bhava.

On descent from Brahma dèva-loka at the expiry of his existence as a celestial being there, the soul of Marīci was born, during the fifth Previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a Brāhmaṇa named कौशिक Kauśika, in a village named कोल्लाग Kollāga which was inhabited by merchants of various kinds who had come to settle there from distant parts of country, which was a safe residential place for many pious ascetics practising numerous religious observances in surrounding districts, and which was very prominent among all adjoining villages.

Kauśika was well-versed in the six religious duties of a Brāhmaṇa, proficient in explaining the various interpretations of the Vèdas, and was well-known throughout the country. He was engrossed in worldly pleasures, busy with devising numerous plans for the acquisition of wealth, not the least afraid of undertaking huge concerns involving the destruction of animal life even of five-sensed living beings, and was fond of holding मिथ्यात्व Mithyātva, False belief.

During the latter part of his life, he became a त्रिदंडि Tridaṇḍi sannyāsi, An ascetic bearing a triple staff. He died after completing an age-limit of eighty hundred thousand years.

Sixth Previous Bhava.

After enduring innumerable miseries as a minor god or as

a lower animal being resulting from absolute dependence on others during several minor Bhavas as a result of his wicked deeds during previous lives, and after wandering in Saṁsāra for a long time, he was born during the sixth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a Brāhmaṇa named पुष्पमित्र Puṣpamitra in स्थूणाक Sthuṇāka village.

Becoming disgusted with enjoying worldly pleasures for a long time, Puṣpamitra took परिव्राजकदीक्षा Parivrājaka Dîkṣā, Initiation into a Order of Parivrājaka mendicants, observed numerous religious practices mentioned in their canonical works and practised very severe austerities.

Puṣpamitra lived for seventy-two hundred thousand pūrva years.

Seventh Previous Bhava.

Puṣpamitra was born, during seventh previous Bhava of Śramaṇa Bhagavān Mahāvîra as a god adorned with divine ornaments in Saudharama dèva-loka.

Eighth Previous Bhava.

Descending on the expiration of his divine age-limit as a celestial being, he was born as a Brāhmaṇa nāmed अग्निद्योत Agnidyota in चैत्यसंनिवेश Caitya Sannivèśa. During the latter portion of his age-limit of sixty-four hundred thousand pūrva years, he took Parivrājaka Dîkṣā.

Ningth Previous Bhava.

After death, he was born, during the ninth previous Bhava of Śramaṇa Bhagavān Mahāvîra, as a god with a medium age-limit in Iśāna dèva-loka.

Tenth Previous Bhava.

After experiencing various divine pleasures for a long time, he was born, during the tenth previous Bhava of Śramaṇa Bha-

gavān Mahārira, as a son named अग्निभूति Agnibhūti to शिवभद्रा Śivabhadrā, wife of a Brāhmaṇa named सोमिल Somila of मंदिर Mandira village.

In due course of time, Agnibhūti attained youth.

One day, a Parivrājaka mendicant named सूरसेन Sūrasèna, wandering from village to village happened to arrive at Mandira village. He was competent in sixty kinds of physical sciences, clever in preaching religious stories, and intelligent in reading the thoughts of others. On hearing the news of his arrival to the village, many persons went to see him.

Sūrasèna preached an exposition of the tenets of his creed. People became greatly delighted on hearing his preaching, and they went home full of joy in their minds. He became well-known in the village. On the next day when Agnibhūti and others went to him, they were cordially received by Sūrasèna. They then took their seats at a suitable place for the purpose of hearing his preaching, and Sūrasèna carefully explained in detail the various tenets of his religious creed.

All the people assembled there were greatly delighted.

Meanwhile, one man from the audience, addressing Sūrasèna said, "O Master! Why did you adopt the rigorous mortifying strict methods of ascetic life during your youth,-which is delightful to the people like the Moon,-which is fit to be associated with delighted bright-eyed young females like a pearl necklace, -which is fit for sportive amusements like नंदनवन Nandana Vana, on Mount Mèru,-which is replete with the bounty of grace like the ocean,-and which is powerful enough to remove the pride of the God of Love? Because a thin string prepared from a lotus-fibre is not sufficient to restrain an intoxicated elephant, the young sprouts of a mango tree cannot bear the burden of the weight of the feet of a strong ढेंक Dhènka bird, and because a lotus-fibre cannot tolerate the touch of the pointed end of a sharp-edged sword; similarly, the bounteous grace of your

beautiful body is perfectly unfit for the practice of the austerities suitable for a hardy individual.

It may perhaps have been caused by bereavement of separation from a beloved female or from loss of property or it may have been caused by separation from relatives or by some other misfortune. I am very anxious to know this matter, so if there be no objection on your part, please let me hear it."

The Parivrājaka ascetic said "O worthy man! what is possibly unaccountable to you? Hear me if you have a curiosity to know.

An account of the Parivrājaka.

"I was a very wealthy man at कौशाम्बी Kauśāmbi, and was always ready to help numerous poor, helpless, estranged, and terrified persons, and to give them shelter.

One day, when I was asleep at night I heard a terrific noise. Becoming afraid, I at once got up from my couch and as I was looking around I saw several formidable blood-thirsty bandits fully equipped with sharp daggers, bows and arrows, discus, spears and other sharp-pointed weapons in their hands, and shouting loudly "Kill, Kill", plundering the mass of wealth carefully hidden under the ground, taking possession of horses from different stables, defeating servants and guardians fighting with them in self-defence, and taking away metallic vessels and house-hold furniture, as if they were warriors of the God of Death or the companions of Hell or the Grand-fathers of Wickedness.

On seeing them and becoming bewildered with imminent danger of impending death, I called out for my body-guards, but although I repeatedly called out for them, they did not even answer once, as if they were intoxicated or in a swoon or as if they had become perfectly senseless. I at once thought that they must have been placed under the influence of artificial sleep by the robbers or they must have been rendered senseless by some

medicinal influence, otherwise, they cannot possibly fall into such profound sleep. Whatever it may be, I must now take care of my own body.' With this idea in my mind, I walked slowly forward and concealed myself in a thick forest. The robbers took away every-thing else except the stones and pillars of the house.

At day-break, people of the town woke up. The talk about robbery spread everywhere. When I came to my house with some people and saw at each and every corner, I found that there was not left anything even sufficient for one day's meal. With total loss of wealth, there was no money left with me with which to devise any means even for my maintenance. When there was nothing left for my maintenance, I thought within myself, "Can I not feel ashamed by becoming a wandering mendicant after leading the life of a very prominent citizen in the town? I was taking my meals daily after giving alms to poor and helpless needy persons, how can I now look decent by always looking out eagerly for a morsel of bread for filling my cursed belly? I was invariably riding a horse accompanied by a coterie of servants, how can I now wander about on foot, alone in the town? How can I now lead a worthless life without fulfilling the wished-for desires of my fellow-brothern who were my playmates in dust? Having now lost all property, how can I listen to the taunting words of my proud enemies?. Should I therefore leave this place and go away to a distant land?"

With this idea in my mind, I walked in the Northern direction and reached a village after some days. There, I went on a begging-tour, and took my meals. I lived in the village for many days One day I met a त्रिदंडी Tridaṇḍī,-an ascetic bearing a triple staff. I respectfully bowed down before him and took my seat facing him. We then narrated our mutual experiences of this life and I gave him a short description of my wretched life. The ascetics said, "O child! leave aside your sorrow and adopt fortitude. It is a very common occurrence.

It is said:—

It is not a very sad event that wealth does not remain per-

manent with wicked persons but what is highly sorrowful is that wealth ignores even excellent individuals.

Besides, the insolent and indifferent wealth does not even care for noble birth, beauty, strength, superior knowledge, or for valour.

How can good conduct be expected from the overwhelming influence of the wealth which has acquired fickleness by its association with the waves of the ocean, which has got adamantine power by being produced along with कौस्तुभमणि Kaustubha Maṇi (a jewel produced at the churning of the ocean; an ornament of Viṣṇu), which has acquired dirty habits by contact with the कलङ्क Kalaṅka, Blemish, of the Moon with whom she lived, which has left off polite manners by association with the celestial horse, which is a source of misery like the close contact with a dangerous poison, which has got deceitful feelings by attachment for a conch-shell, and which has left off sweetness by constantly living in the salty ocean?

Because, any one associating himself with unlike companions is not able to accomplieh the superior attributes. Therefore, O worthy man! Leave aside your grief, carry on human effort and engage yourself in some useful undertaking. Wise men do not at all conceal anything after realizing the true nature of things. Besides, "O worthy man! Are you the only man deserted by wealth that you are so much distressed and you are at present witholding yourself from any useful undertaking?"

I said "Master! What should I do now?"

He replied "O illustrious man! Now you should always keep yourself with religious observances in every way, because even immense wealth of persons disinclined to religious practices goes to destruction, while those who are very careful in religious observances readily acquire prosperity even if they are destitute of wealth."

On hearing this precept and becoming indifferent to worldly

enjoyment, I accepted दीक्षा Dîkṣā, Initiation in an Order of Tridaṇḍi ascetics. Therefore, O worthy man! I have thus narrated the account of the cause of my indifference to worldly objects previously asked by you. Now begin to practise religious observances."

Becoming greatly rejoiced on hearing this account, and with an ardent desire of taking Parivrājaka Dîkṣā, Agnibhūti, the soul of Marîci, bowed down before the Tridaṇḍi ascetic and bringing the folded cavity of the palms of his hands in front of his forehead, spoke thus.—

O Master! You have done well that you accepted Dîkṣā under those circumstances causing indifference to worldly objects. By hearing this account, my desire for enjoying the pleasures of this world has completely disappeared, fascination for deceipt has ceased, and the jewel of correct knowledge has manifested itself. Now do me the favour of giving me Dîkṣā of your creed." He was thereupon admitted into the Order of Parivrājaka mendicants.

He practised austerities and died after completing an age-limit of fifty-six hundred thousand pūrva yeers.

Eleventh Previous Bhava.

The soul of Marîci during the eleventh previous Bhava of Śramaṇa Bhagavān Mahāvîra was born as a god in Sanat Kumāra dèva-loka.

Twelvth Previous Bhava.

Leaving the Sanat Kumāra dèva-loka in due course of time, the soul of Marîci during the twelvth previous Bhava of Śramaṇa Bhagavān Mahāvîra was born as a Brāhmaṇa named भारद्वाज Bhāradvāja in the excellent town श्वेतंबिका Śvètambikā.

There also, after enjoying pleasures and pains of this world acquired by his previous deeds, he took Parivrājaka Dîkṣā during his old age in consequence of the penance of his former life, and

after practising severe foolish penances becoming covered by a wicked dusky veil of wrong preaching like young boys playing with a cover of dust on them, he died on the completion of an age-limit of forty-four hundred thousand pūrva years.

Thirteenth Previous Bhava.

During the thirteenth previous Bhava of Śramaṇa Bhagavān Mahāvîra, the soul of Marîci was born as a god in Māhèndra dèva-loka. Surrounded by numerous attending gods in the Vimāna shining brilliantly by the rays of gems and precious stones, he began to amuse himself with various divine sports.

On the completion of his age-limit, he left the dèva-loka.

Fourteenth Previous Bhava.

After a number of repeated minor births as a bad god, a human being, a lower animal, or as a hellish being, the soul of Marîci, during, the fourteenth previous Bhava of Śramaṇa Bhagavān Mahāvîra, was born as a son to कांतिमति Kāntimati, wife of a Brāhmaṇa named कपिल Kapila of राजग्रहनगर Rājagriha Nagara.

He was named थावर Thāvara and in due course of time, increasing in vital power, strength, and body, he reached youth. Although desirous of accomplishing religious observances on seeing people afflicted with the misery of constant birth, old age, death, and numerous diseases, he never went to Jaina ascetics practising difficult religious vows nor to wandering mendicants of any other creed out of enchantment of excessive illusion.

One day, he met with a त्रिदंडी Tridaṇḍî ascetic whose nose was flat and whose teeth and upper lip were cleft. On seeing him, he was at once greatly pleased, as if by the accidental meeting of an unobtainable favourite individual like the night lotus by the sight of the Moon or the day-lotus by the sight of the Sun, with his lotus-like eyes shining brilliantly like the Aśoka Tree blooming by the striking with the feet of an young female dressed with a scarlet-red cloth.

Prompted by an urgent desire arising from his inclination of taking the vows of a Parivrājaka mendicant consecutively during some of his preceding lives, he went to the Tridaṇḍî ascetic and bowing down respectfully before his feet, he requested him for a preaching on religion.

Thinking him to be a fit person, the Tridaṇḍî ascetic explained him the principles of his cult, and then said :—

O excellent man! You are a lucky man. You should not remain in this Saṁsāra in the manner I lived a miserable life and became a victim of worldly desires.

Thāvara asked :-O Lord! How were you miserable before and how were you harassed by worldly desires? I am anxious to know it. Please, therefore, narrate your account.

The Tridaṇḍi ascetic said "O excellent man! Listen!

Having thoroughly attained puberty, perfectly full of the relish of sexual desires, fearful on account of marine fishes in the shape of ignorance, coupled with surf waves in the form of pleasures of the senses, pervading with the charm of the tide of shamelessness, unsurmountable on account of the whirlwind of bad disposition, full of the mud of wicked sentiments, inherent with an innumerable group of crafty crooked ideas, combined with the dreadful roaring of arrogance, and with the flame of the fire of मन्मथ Manmatha, the God of Love and tender with the dense cover of vice; and leaving off disrespectfully my home and my kinsmen like a hermit, and becoming devoutly attached to coquettish young handsome females with eyes resembling an expanded blue-lotus, elegant with exalted breasts fit for great enjoyments, with charming forearms resembling surging waves, walking like royal swans with their lotus-like feet, making soft note, and handsome like small garden ponds, I spent much time in enjoying amorous sports with a dancing-girl named अनंगसेना Anaṅgasènā.

Deeply involved in filial love towards her, I used up the

entire wealth earned by my father and my grand-father, in constantly giving her costly ornaments, valuable garments, eatables, flowers, and perfumes. When however, Anaṅgasènā knew that I had become extremely poor, she abruptly left me with many insults, like a succulent colouring plant deprived of its juice, like a vessel of an intoxicating drink after the contained intoxicating drink has been drunk off, or like a meagre residue of offal remaining after the completion of a meal.

I then left Anaṅgasènā's residence and went to my own house. Becoming greatly distressed, on seeing my house full of innumerable pits and holes, its former grandeur lost and appearing terrific like a vast burning ground, I went to a foreign country and wandering a number of days, I at last reached a deserted village. There, I saw a small bundle of ashes lying on the ground. I picked it up and on opening the various knots securely fastened with sealing wax, I found a written भोजपत्र Bhoja-patra,-Leaf of a Birch Tree,-and on reading the writings out of curiosity, I came to know the account of a hidden treasure of ten million jewels with the name of the village, surrounding direction, and other tokens of the treasure; and greatly rejoiced, I secretly concealed the written leaf in every way. Going towards the direction described in the leaf, I reached the village in a short time. I examined the place of the hidden treasure and was immensely pleased when all the signs tallied with the description on the leaf Then, on an excellent night after giving an oblation of food in various directions, I commenced to dig out the place of the hidden treasure and as soon as I had not even dug out one hand deep, a number of huge snakes, formidable with the inflation of their very strong hoods, moving their unsteady tongues to and fro like the flash of a lightning, pouring out poisonous emanations like sparks of fire produced by the exaled wind taken by the mouth, striking the ground with the mass of their tails, and moving fiercely their red eyes shining brightly like the flame of a lamp, instantly made their appearance and biting me severely, they violently tore up my whole body.

Stupified by the excitement of very powerful poisons, I fell down on the ground.

The night passed off in a miserable state and the blessed Sun rose as if with the object of doing me a great favour. The people of the village saw my deplorable condition, and, out of compassionate tenderness, they treated me for snake-poisoning. By their medicinal treatment and the influeuce of mystic spells, I was perfectly cured of my snake-poisoning. When the people of the village asked me about my misfortune of the previous night, I narrated the account of the treasure as it was.

I lived there for several days, and then went in one direction. Going onward one day, I met with one man. On account of similarity of innate disposition, a friendly relation was formed with him. On a certain occasion, he secretly taught me the correct method of conjuring up a female yakṣa in a cave and requested me very respectfully, saying, "If you become my associate, we will enter the cave." I accepted his request owing to my strong attachment for enjoyment of sensual pleasures.

After an uninterrupted journey for several days, we reached a cave named वलयामुख Valayāmukha. We worshipped the door of the cave and the female guardian-spirits of the door of the cave. On an auspicious day with the planets in lucky conjunction, we took abundant food with us, entered the cave with lamps in our hands, and passing over several low and high places, we saw at one spot, a female Yakṣa sitting on an excellent gold lion-seated throne shining brightly like a mass of lightning. Her face appeared extremely handsome by the mass of splendour of brilliant ear-rings hanging on her cheeks. Her body appeared very beautiful by ornaments of various kinds of jewels. She had a neck-lace of nine strings of pearls as big as the fruit of आमलक Amalaka Tree (Embelic Myrobalan). On beholding the unforeseen and wonderful appearance of the charming body of the female Yakṣa who resembled the tender branch of the full-bloomed and captivating tree-मन्मथ Manmatha,-the God of Love,-who enchan-

ted the mind like a Goddess of Prosperity and Beauty of the under-world, or रति Rati,-one of the wives of Kāma, or a divine female, and who held toy-lotuses in her charming hands, and becoming love-lorn by the lust of sexual love, we tried to approach the female Yakṣa. As soon as she saw us coming towards her, she at once entered a round fire-pit dreadful with a highly illuminating fierce flame. As if wounded by a heavy hammer, and with our faces darkened by remorse, we began to think within ourselves, "Shall we now go back? or should we sacrifice our bodies in the fire-pit full of the loveliness of the contact of her body, like so many butterflies? This terrible fire will burn out our bodies only within a moment, and the question of meeting the female Yakṣa is full of doubts. But if we are kept alive, we will again acquire wealth and happiness."

While we were thus meditating within ourselves, a क्षेत्रपाल Kṣètrapāla,-a tutelary deity of the fields,-with a very heavy body like a huge elephant issuing from a bower of creepers in a thicket, shaking the earth with his bulky heavy body, deafening the directions by the mass of echo arising by repeatedly striking the ground, terrifying on account of the dark envelope of radiance of his armlets made from the horns of a wild buffalo as dark as lamp-black, holding a large skull in his hand, appearing as if he were the creator of the dark-night of the God of Death, emitting an unpleasant mass of smoke difficult to look at, from his mouth, and with the bunch of his hair tied with terrible black snakes making a fierce hissing sound, came at once to the spot, and looking at us with his eyes red-shot with violent anger, he said, "O vile people! You have entirely left aside your virtuous conduct. You are frightened even by the noise of my body; could you not find out any other place for your consolation that you thought of coming here? Suffer now the evil consequences of your immodest behaviour." With these words, he caught hold of us who were trembling with fear like withered leaves set in motion by winds, and seizing us suddenly by the feet like a young lamb, he hurled us with such tremendous force that we fell in front of the door of the वलयामुख Valayāmukha cave.

We passed the remaining portion of the night, as if we were in deep sleep.

At Sun-rise, we opened our eyes and began to think "Which is this country? Who brought us here? Why did we sleep on this ground? Where is that cave? Where is the यक्षकन्या Yakṣa kanyā,-female Yakṣa? O! is it a dream or jugglery? Or, is it an intimidation or an illusion?" Remaining in doubt for a long time we at last knew the true nature of the accident. We then proceeded on and reached बेनातटनगर Bènātaṭa Nagara.

There also, we found out a man possessing supernatural knowledge and powers, named शिवसुंदर Śivasundara. We secured him by politeness and other means. He was greatly pleased with us, and he willingly gave us कात्यायनीय मंत्र Kātyāyanīya Mantra, -the Kātyāyanīya spell-and showed us the procedure of accomplishing it.

I commenced the sacrificial ceremony, in the temple of चण्डिका Caṇḍikā, Durgā-dèvi, as shown by the teacher. Although becoming terrified, owing to want of audacity even by the shaking of a blade of grass, I boldly tried the accomplishment of the spell. But suddenly a terrible great demon, accompanied by a retinue of very strong, tall, and frightful कालवेताल Kāla-vètāla, (a kind of wicked demons that take possession of dead bodies) appeared before me.

Becoming bewildered with fear of death at the terrible sight, I forgot the words of the Mantra (incantation), and began to run away to my residence. Then, saying, "You have been mis-instructed by some impudent man and undoubtedly stretching forth his powerful arm, he drew me near Durgā-dèvî and dealt me such a severe blow with his fist that my nose became flat and unfortunately some of my front teeth were broken in pieces". Therefore, O! worthy man! if you are not convinced of the statement of the previous account of my life which you asked me to give, then, satisfy yourself by looking at my mouth.

Thāvara, then, said, O Master! which wise man will not believe in the fault of desire of worldly pleasures which is quite

apparent? You have acted very wisely that you took this vow. I am also desirous of having that vow, you, therefore, do me the favour of giving me Dîkṣā. He, there-upon, initiated Thāvara into his Order of Mendicants, and Thāvara was then busy with his religious duties. He was very firm in practising most difficult penances, but his true knowledge was occluded by false belief. He died after completing an age-limit of thirty-four hundred thousand pūrva years.

Fifteenth Previous Bhava.

After death, the soul of Marîci, was born during the fifteenth previous Bhava of Śramaṇa Bhagavān Mahāvîra, as a magnificent god in ब्रह्मदेवलोक Brahma dèva-loka.

Let it be remembered that the soul of Marîci became a wandering mendicant for six future lives on account of his fondness for the doctrine of a त्रिदंडि Tridaṇḍi,-an ascetic bearing a triple-staff invented by his own in-born intellect. Besides, he was born in families of beggars, Brāhmaṇas (with begging proclivities), and other low families, caused by the evil influence of नीचगोत्रकर्म Nîca Gotra Karma,-a Karma inducing birth in low families-on account of his boasting for his noble family.

Therefore, on seeing the evil consequences of propagating against the Teachings of the Tîrthaṅkaras, and of boasting for noble birth, O wise devout persons! leave off for ever, the wicked practice of propagating against the teachings of the Tîrthaṅkaras and of boasting for noble birth.



CORRECTIONS.

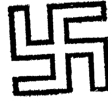
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The parents of Queen Bhadrā were very wealthy. A nice town named Māhèśvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places, and gardens inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexul intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra dèva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dèvī portended by seven great dreams.-Birth of Tripriṣṭha Vāsudèva-Celebration of Birth-festivities.-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vāsu-dèva, Aśvagrīva of Rājagriha Nagara.-The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudèva-One day, Prati Vāsudèva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death-The astrologer reluctantly but positively replied:—"O king! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the man who will insult your messenger Caṇḍavèga so widely respected by all your feudatory kings."-The lion in the rice-fields of Prati-Vāsudèva Aśvagrīva was doing much damage to the cultivators of the fields; and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudèva Aśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.-The Prati-Vasudèva, then, inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said "We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripriṣṭha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudèva Aśvagrīva, sent an order through his messenger Caṇḍavèga, to King Prajāpati to come and see him immediately.-At the time when Caṇḍavèga arrived at Potanapura, King Prajāpati, his princes, family-members, and some citizens had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance and great rejoicing going on. Now, Caṇḍavèga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati-The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of the Prati-Vāsudèva's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from king Prajāpatī. Now Prati-Vāsudèva Aśvagrīva became very angry on hearing about the insult to his messenger and he realised that the first part of the foretelling of the astrolger-that the man who would insult his messenger Caṇḍavèga will cause his death-may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well-selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripristha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripristha Kumāra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudèva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of king Prajāpati returned home with their party, K.ng Prajāpati was extremely delighted and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripriṣṭha Kumāra in killing the lion before Prati-Vāsudèva Aśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer viz that his death would be caused by the person who insults h.s messenger Caṇḍavèga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the Prati-Vāsudèva Aśvagrīva sent another messenger to King Prajāpati and told him-"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripriṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudèva Aśvagrīva was killed by Tripriṣṭha Kumāra. When Prati-Vāsudèva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripriṣṭha Kumāra and announced:-"O Kings! This Tripriṣṭha Kumāra is born as the first Vāsudèva in the Bharata-kṣetra, owing to his meritorious deeds of previous lives. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the fendatory kings of Prati Vāsudèva Aśvagrīva fell at the feet of Tripriṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudèva Aśvagrīva had accepted service under Tripriṣṭha Kumāra, the queens of Prati Vāsudèva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Tripriṣṭha Kumāra

returned to Potanapura there was great rejoicing in the town. After staying there for some time, Tripriṣṭha Vāsudèva carrying with him cakra, chatra, dhanuṣya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time he brought under his supreme authority, half the continent of Bharatakṣetra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast S. India) Vaṅga (Bengal) Kaliṅga (a district) and having established his own officers there, he went to Magadhadeśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head a very huge stone-slab which could be lifted by ten million persons collected to-gether, and being praised by the kings and bards, he went in the direction of Daṇḍakā-raṇya (a forest in South Deccan) and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Tripriṣṭha Vāsudèva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripriṣṭha Vāsudèva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied :-"O worthy sir! please make me free from my ties, and I will narrate my account. The Vāsudèva cut the ties of the man with his discus and set him free. The man, then, said :-" I am a vidyādhara (a class of demi-gods) named Ratnaśekhara. Vijayavatī-the extremely beautiful and charming daughter of the king of Simhala-dvîpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvîpa, an inimical vidyādhara named Vāyu-vèga, forcibly snatched away everything from me, and reduced me to this state." Tripriṣṭha Vāsudèva, then asked him :-" Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The vidyādhara said :-"O illustrious man! She is very beautiful and her charms are unique,"

With the consent of the vidyādhara, Tripriṣṭha Vāsudèva made up his mind to have regular marriage with her and haveing gone to Siṃhala-dvîpa, he married her. Tripriṣṭha Vāsudèva stayed there only for a few days, but returned to Potanapur leaving Vijayavatī there-Coronation of Tripriṣṭha Kumāra as Vāsudèva-Arrival of Tīrthaṅkara Bhagavān Śrī Śrèyāṃsa Nāth-Preaching-Acceptance of Saṃyakta by Acala Kumāra and Tripriṣṭha Vāsudèva-Pouring of hot molten lead into the ears of his bed-chamber attendent-Death of Tripriṣṭha Vāsudèva and his birth as hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tamā (Seventh) Hell-Arrival of Dharma-ghoṣa Acārya-Preaching-Dīkṣā of Acala Kumāra. Acala Muni-Severe austerities-Mokṣa.

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Śramaṇa Bhagavān Mahāvīra.

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OPINION



The Adyar Library Bulletin.

Śramaṇa Bhagavān Mahāvīra (Vols I - IV Part I only of each) by Muni Ratna Prabha Vijayaji. Śrî Granthaprakāśaka Sabhā Pānjrā Pole Ahmedabad 1941-42.

" Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vèdas, and this is perhaps the most important common ground. The differences between the two religions are far too many; the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism, his first sermon as well as the doctrines he preached then, being those which are ever to be remembered by his followers; Mahāvîra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world the principles enunciated by his predecessors, the twenty-three Tîrthankaras who lived before him.

It is the object of the Four Volumes under review to give an account of the life of this Śramaṇa Bhagavān Mahāvîra, the 24th Tîrthaṅkara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvîra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,-the eleven disciples of Mahāvîra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, " There is a reference of Riṣabha-dèva, Ajitnātha and Ariṣṭa-nemi in Yajurvèda." (Introduction to Volume III. p. 3) could

have been avoided. I cannot trace the word Ajitanātha in the Yajurvèda, in its Śukla or Taittriya recension. The words Riṣabha and Ariṣṭanèmi do occur in this Vèda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes is to be eagerly awaited.

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22-23-24-25. Bhāṣā Rahasya Prakaraṇa Satika-Yoga Viṃśikā Vyākhyā Tattva Viveka-vivaraṇa Sameta Kūpadriṣṭānta-viśadikaraṇa Prakarana-Niśābhakte svarūpato dūṣitatva vicāra Prakaraṇa (भाषारहस्य प्रकरण सटीक-योगविंशिकाव्याख्या-तत्त्वविवेकविवरणसमेत-कूपदृष्टान्तविशदीकरणप्रकरण-निशाभक्ते स्वरूपतो दूषितत्व-विचारप्रकरण) Upādhyāya Shree Yaśovijayaji ... 2—0—0
26. Jñānārṇava Prakaraṇa (ज्ञानार्णवप्रकरण मूलं) ... 0—4 0
27-37. Shree Yaśovijaya Vācaka Grantha Saṅgraha-Pātanjala Yoga-darśanā Vivaranadi 11 granthas (श्री यशोविजयवाचकग्रन्थसंग्रह-पातंजलयोगदर्शनविवरणादि ११ ग्रन्थो) ... ... 2—0—0
38. Dharma Parīkṣā Savivaraṇa (धर्मपरीक्षा सविवरण) Upādhyāya Shree Yaśovijayaji ... ... 4—0—0
39. ज्ञानार्णवसटीक-ज्ञानबिन्दुश्च ... ... 5—0—0
40. अनेकान्ततत्त्वव्यवस्था ... ... 4—0—0
41. उत्पादादिसिद्धिविवरण ... ... 1—8—0
41. जगत्कर्तृत्वमिमांसा ... ... 0—12—0
42. मयूरदूत ... ... 1—4—0
43. मार्गपरिशुद्धि ... ... 0—8—0
44. धूर्ताख्यान ... ... 0—12—0

To Be Had From :—

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